A U M

The Supreme Universal Spirit is One, simple and indivisible; being all, pervading all, sustaining all, the good, the bad and the ignorant alike.

I am the origin of all. From me all proceeds. For those who are constantly devoted, dead in me, do I, on account of my compassion, destroy the darkness which springs from ignorance, by the brilliant lamp of spiritual knowledge.—**Bagavad-Gita.**

THEOSOPHY

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

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SOME UNAVOIDABLE DEDUCTIONS

TWENTY-ONE years ago, the last message from Madame Blavatsky was written to the American Theosophists.

At that time there was but one Theosophical Society; one head, one heart, one privilege, recognized and esteemed the world over, and which alone made united effort possible among diverse peoples. There was no "lo here" or "lo there" then: no question as to the fountain through which knowledge flowed to the world.

It was H. P. Blavatsky who called attention to the *fact* of the existence of Masters of Wisdom; who supplied the necessary evidence of that existence, and who was declared by Them in unmistakable terms to be Their "direct agent."

Theosophy—as she gave it—is the rational explanation of things; its self-evident truth establishes her unique position.

With this in mind, there can be no question in regard to the importance of all She has written in relation to Theosophy, the Theosophical Society, or to Theosophists in general. As the direct agent of the Masters, it must be granted that She was in a position to know not only the then present, but the future of the Movement and of the Theosophical Society.

Her messages to the American Theosophists, if read in this

light, will show a remarkable knowledge of what was and was to be, as judged by the past record and the present status.

Attention is called to the Messenger, H. P. Blavatsky, not as a person, but *as a fact in nature*. This disclaimer and statement has to be made, because there are many minds unable to distinguish between the two distinct positions—The Messenger of the Lodge, and the personality in use by Him in the world; the Being, using a mortal garment in order to contact and help humanity.

The messages referred to have been printed in the pages of this magazine. It may be, because of the many years that have elapsed since they were written, that the average reader may have given them but a passing consideration. There was a purpose, however, in their reproduction, and the present is written to point to and bring forward certain facts which have been lost sight of by theosophical students in general, as their course has shown.

Those who are familiar with the history of the Theosophical Society are aware that there has been a determined and sustained effort by not a few prominent writers on theosophical subjects, to minimize the unique position which H. P. Blavatsky held; to decry Her knowledge; to assume to possess greater knowledge than She; or—as with some—to assert, or allow it to be understood, that they are now obtaining from Her, directions which controvert the lines laid down and methods followed in her lifetime. Can any of these be right? All of these admit and rely upon the existence of Masters. None of them knew of such Beings until informed by H. P. B., and there being indubitable evidence that She was the direct agent of the Masters, it follows that all She has written in regard to Them, to laws, cycles and philosophy are Their statements in fact, must be accepted as such, or the whole system falls to the ground. It is philosophically unthinkable that the Masters of Wisdom, with Their knowledge, and desire to serve humanity, would use a personality so faulty as to vitiate what it was Their desire and purpose to do; yet there are some, who keeping themselves very much in the public eye, have interposed their personalities between the Messenger and the Message of those very Masters, and the innocent but unwary ones who are attracted by as much of that Message as has been allowed to reach them.

It being impossible to disguise the fact that H. P. B. brought Theosophy and a knowledge of Masters to the Western world, it was necessary for these inter-poseurs to belittle H. P. B. in order to assert their own pre-eminence, hence the well known cry "H. P. B. made mistakes." Did she? If She made one essential error in presenting the Secret Doctrine with all that it entails, all her claims, statements, the Secret Doctrine and Theosophy itself may be set aside by anyone at his pleasure. Those who say that H. P. B. made mistakes are undermining the very foundation upon which they try to build; if She made mistakes, what is to be said, or may be said, of those who assume to follow in the path She pointed out? As Wm. Q. Judge wrote "The way for all Western

Theosophists is through H. P. Blavatsky. She must be understood as being what she is, or the law of Karma is not understood, or the first laws of occultism. They who undervalue her gift and her creation, have not imbibed the teaching and cannot assimilate its benefits. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. Woe is set apart—not by Masters' but by Nature's laws—for those who, having started in the path with her aid, shall *in any way** try to belittle her and her work—still as yet not understood, and by many misunderstood."

Let us regard *facts,* not claims; the Messenger and Her Message, not successors or alleged subsequent messages, if we would not sell our birthright "to know," for a mess of pottage of "belief."

The message of H. P. B. in the November number of this magazine was the first to the American Theosophists. It is addressed to Wm. Q. Judge as "My Dearest Brother and Co-Founder of the Theosophical Society," and says, "it is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888." Such expressions from H. P. B. to Wm. Q. Judge abound in places and serve to show something of his place in and relation to the Movement.

She speaks of the fact that Theosophy had lately taken *a new start* in America, which marked the commencement of a new cycle in the affairs of the Society in the West. This refers to the cycle of W. Q. J.'s public work in America and elsewhere, beginning with his publication of the "Path" magazine in April, 1886. Of this magazine H. P. B. speaks in her message, saying, "It is a teacher and a power," a fact which many have since realized.

One sentence stands out very forcibly—"But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; *but no one belonging to the Theosophical Society* ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize."

How sadly this has been disregarded by persons *"belonging to the Theosophical Society,"* and were "at best" pupil-teachers, is known to all who are acquainted with the history of that Society. That the course has been "suicidal" the present condition and conduct clearly shows.

"Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and

*Italics in quotations are ours.—EDITORS.

stereotyped creed would take the place of the living and breathing spirit of Truth and an ever-growing knowledge."

Is it not true that there has arisen and exists in more than one quarter, the idea of "Orthodoxy" as applied to the different organizations? The assumption of pre-eminence by each is their distinctive mark; an attitude wholly subversive of, and foreign to, the spirit and genius of Theosophy, and productive of sects "in which a narrow and stereotyped creed" prevails.

"Those who gave us commission to found the Society, foresaw this now rapidly growing wave of transcendental influence following the other wave of mere phenomenalism. * * * The Theosophical Society led the van of this movement; but although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, *yet Theosophy pure and simple has still a severe battle to fight for recognition.* * * * The fainthearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitionally that *the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance* in the Society, inasmuch as *it alone can furnish the beacon-light needed to guide humanity on its true path. This should never be forgotten.*"

How many Theosophical organizations are to be found who are presenting and drawing attention to "Theosophy pure and simple" —the "philosophy of the rational explanation of things?" How many who excite and pander to psychic cravings in utter disregard of the warnings of the Teacher?

"It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts."

That this was not remembered, and is absolutely ignored by many notable writers on theosophical subjects, and by pupil-teachers, is evident on every hand. Claims of communication with, and direction by, Masters; of being reincarnations of past historical characters; of personal knowledge of Devachanic and other states; all these attract the attention of the ignorant and the unwary, and only serve to mislead and unbalance minds not too steady at the best. Besides, it may be asked, "Why are such claims made?" There is but one sufficient answer: *It is to draw attention to the claimants,* who evidently expect acceptance of their unsupported statements. No discriminating mind could for a moment accord belief on such grounds. And if believed, what possible benefit could result? What knowledge would thereby be ours which could be applied in that position where our karma has placed us—or furnish the beacon-light needed to guide humanity on its true path? Absolutely none.

Magazine space does not permit of further comment at this

time. It is hoped, however, that sufficient has been said to point to some facts and to their bearing. The main facts to be realized and never forgotten are that we are indebted to H. P. Blavatsky for Theosophy; that She was the Teacher; that She took good care that Her Teaching should be a matter of record and accessible to every aspiring and earnest student; that She knew what the then Theosophical Society was, and was to be; that her writings one and all should be studied in the light of the above.

If the course heretofore taken has been one of error owing to misapprehension, it is not too late to undo the errors of the past. It requires but the realization on the part of individuals the world over, and a joining of hands in the effort.

THE SHEATHS OF THE SOUL

IN my last article, "Mesmerism,"* I arrived at the point where we discover that the inner mortal man has several sheaths through which he obtains touch with Nature, feeling her motions and exhibiting in return his own powers and functions. It is a doctrine as old as any Esoteric School now alive, and far more ancient than the modern scientific academies; an understanding of it is absolutely needful if we are to gain an adequate comprehension of real Mesmerism.

Instead of looking at the human being as that which we see, it is to be regarded as a being altogether different, functioning and perceiving in a way quite peculiar to itself, and being compelled to translate every outward impression, as well as those coming from within, from one language into another, that is to say from pictures into words, signs and acts, or *vice versa*. This statement is vague, I admit, yet nevertheless true. The vagueness arises from the difficulties of a language that has as yet dealt but slightly with these subjects, and the development of which has gone on in a civilization wholly materialistic. Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

So, during the long ages that have passed since the present evolution began in this solar system, the Soul has constructed for

*See "Theosophy" for March, 1913.

its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all, although appearing from the outside to be the truly real, These sheaths are necessary if the Soul is to know or to act. For it cannot by itself understand Nature at all, but transforms instantly all sensations and ideas by means of the different sheaths, until in the process it has directed the body below, or obtained itself experience above. By this I mean that whatever Soul initiates, it has to pass along through the several sheaths, each reporting, as it were, to the one next below it; and in like manner they report from below upward in the case of sensations from natural phenomena and impressions on the outside. In the beginnings of evolution, during all its stages, this took appreciable amounts of solar time, but at this point of the system's march along the line of growth it takes such an infinitesimally short space that we are justified in calling it instantaneous in all cases of normal and well-balanced persons. There are, of course, instances where longer time is used in consequence of the slower action of some one of the sheaths.

The number of sharply defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and every one in each collection of seven partakes of the nature of its own class. There may, therefore, be said to exist forty-nine sheaths possible of classification.

Physical body may be recognized as one sheath, and the sub-divisions in it are such as skin, blood, nerves, bones, flesh, mucous membrane and * * *

Astral body is another, but not so easily recognized by the men of today. It has also its own sub-divisions answering in part to those of the physical body. But being one stage higher than the latter it includes in one of its own sub-divisions several of those in the body. For instance, the surface sensations of blood, skin, flesh and mucous membrane will be included in a single one of the astral sub-divisions.

And exactly at this point the Esoteric Schools diverge from and appear to contradict modern pathology and physiology. For the modern school admits only the action of nerves along skin and mucous membrane and in flesh, as the receivers and transmitters of sensation. It would appear to be so, but the facts *on the inside* are different, or rather more numerous, leading to additional conclusions. Likewise too we clash with the nineteenth century in the matter of the blood. We say that the blood cells and the fluid they float in receive and transmit sensation.

Each sub-division among the physical sheaths performs not only the duty of receiving and transmitting sensations, but also has the power of retaining a memory of them which is registered in the appropriate ganglion of the body, and continually, from there, im-

planted in the corresponding centre of sensation and action in the astral body. At the same time the physical brain has always the power, as is of course a common fact, of collecting all the physical sensations and impressions.

Having laid all this down—without stopping for argument, which would end in nothing without physical demonstrations being added—the next step is this. The lower man who collects, so to say, for the Soul's use, all the experiences below it, can either at will when trained, or involuntarily when forced by processes or accident or abnormal birth, live in the sensations and impressions of one or many of the various sheaths of the physcial or astral body.

If trained, then there will be no delusions, or any temporary delusion will be easily dispersed. If untrained, delusion walks arm in arm with the sensations. If diseased or forced, the outer acts may be correctly performed but the free intelligence is absent, and all the delusions and illusions of hypnotic and mesmeric states show themselves.

If the inner lower man be functioning among the sensations —or planes, if you like—of some astral sense or centre, then clairvoyance or clairaudience comes on, because he is conveying to the brain those impressions derived from the similar planes of nature in any direction.

And when to this is added a partial touch of some minor physical sub-divisions of the sheaths, then delusion is made more complete, because the experience of a single set of cells is taken for the whole and reported by means of the brain, in the language used by a normal being. Indeed so vast are the possible combinations in this department that I have only mentioned a few by way of illustration.

It is this possibility of the inner lower man being connected with one or more of the sheaths, and disconnected from all the rest, which has led one of the French schools of hypnotizers to conclude to the effect that every man is a collection of personalities, each complete in itself.

The positions laid down above are not destroyed by the fact, as observed at Paris and Nancy, that the subject in hypnotic state No. 2 knows nothing about state No. 1, for each normal person, when acting normally, compounds all the various sets of sensations, experiences, and recollections into one whole, the sum total of all, and which is not recognizable as any one of them distinct from the rest.

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reincarnating being. It is preserved through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning Soul. It is known that the atoms—physical and astral—have gone through every sort of training. When the Soul

is reincarnating it attracts to itself those physical and astral atoms which are like unto its old experience as far as possible. It often gets back again some of the identical matter it used in the last life. And if the astral senses have received in the prior existence on earth great attention and development, then there will be born a medium or a real seer or sage. Which it will be depends upon the great balancing of forces from the prior life. For instance, one who in another incarnation attended wholly to psychic development without philosophy, or made other errors, will be born, may be, as an irresponsible medium; another, again, of the same class, emerges as a wholly untrustworthy partial clairvoyant, and so on *ad infinitum*.

A birth in a family of wise devotees and real sages is declared from old time to be very difficult of attainment. This difficulty may be gradually overcome by philosophical study and unselfish effort for others, together with devotion to the Higher Self pursued through many lives. Any other sort of practice leads only to additional bewilderment.

The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul; but the Soul liberates herself from the body.

Hence there is a two-fold death; the one, indeed, universally known, in which the body is liberated from the Soul; but the other peculiar to philosophers, in which the Soul is liberated from the body. Nor does the one entirely follow the other.

WILLIAM Q. JUDGE, F. T. S.

(The foregoing article was first published by Mr. Judge in *Lucifer* for June, 1892.)

It is even a portion of myself which, having assumed life in this world of conditioned existence, draweth together the five senses and the mind in order that it may obtain a body and may leave it again. And those are carried by the Sovereign Lord to and from whatever body he enters or quits, even as the breeze bears the fragrance from the flower. —*Bhagavad-Gita—Chap. 15.*

There is that which upon the dissolution of all things else is not destroyed; it is indivisible, indestructible, and of another nature from the visible. That called the unmanifested and exhaustless is called the supreme goal, which having once attained they never more return—it is my supreme abode.

—*Bhagavad-Gita—Chap. 8.*

LOVE WITH AN OBJECT

SOME distinguished contributors to theosophical literature have of late been describing what qualities are necessary to constitute a perfect man, *i. e.,* an Adept. They said that among other things it was absolutely and indispensably necessary, that such a being should possess Love—and not merely Love in the abstract—but love regarding some object or objects. What can they possibly mean by speaking of "love with an object," and could there possibly be love without any object at all? Can that feeling be called love, which is directed solely to the Eternal and Infinite, and takes no cognizance of earthly illusions? Can that be love which has no object or—in other words—is the love of forms or objects the true love at all? If a man loved all things in the universe alike, without giving any preference to any of them, would not such a love be practically without any object; would it not be equal to loving nothing at all; because in such a case the individuality of any single object would be lost to sight?

A love which is directed towards all things alike, an universal love, is beyond the conception of the mortal mind, and yet this kind of love, which bestows no favours upon any one thing, seems to be that eternal love, which is recommended by all the sacred books of the East and the West; because as soon as we begin to love one thing or one being more than another, we not only detract from the rest an amount of love which the rest may rightfully claim; but we also become attached to the object of our love, a fate against which we are seriously warned in various pages of these books.

The *Bhagavad Gita* teaches that we should not love or hate any object of sense whatsoever, nor be attached to any object or thing, but renounce all projects and fix our thoughts solely on It, the Eternal, which is no thing and no object of cognition for us, but whose presence can be only subjectively experienced by, and within ourselves. It says: "He is esteemed, who is equal-minded to companions, friends, enemies, strangers, neutrals, to aliens and kindred, yea to good and evil men" (Cap. vi, 14); and further on it says: "He whose soul is united by devotion, seeing the same in all around, sees the soul in every thing and everything in the soul. He who sees Me (Brahma) everywhere and everything in Me, him I forsake not and he forsakes not me * * * He who sees the same in everything—Arjuna!—whether it be pleasant or grievous, from the self-resemblance, is deemed to be a most excellent Yogin" (Cap. vi, 29, 32).

On almost every page of the *Bhagavad Gita* we are instructed only to direct our love to that which is eternal in every form, and let the form itself be a matter of secondary consideration. "He must be regarded as a steadfast renouncer, who neither hates nor desires." * * * "In a learned and modest Brahman, in a cow, in an

elephant, in a dog, and a Swapaka; they who have knowledge see the same thing." * * * "Let no man rejoice in attaining what is pleasant, nor grieve in attaining what is unpleasant; being fixed in mind, untroubled, knowing Brahma and abiding in Brahma." . . . "He who is happy in himself, pleased with himself, who finds also light in himself, this Yogin, one with Brahma, finds *Nirvana* in Him."

The great *Hermes Trismegistus* teaches the same identical doctrine; for he says: "Rise and embrace me with thy whole being, and I will teach thee whatsoever thou desirest to know." The *Bible* also tells us that "God is Love" (I. John iv, 8), and that we should love Him with all our heart, with all our soul, and with all our mind (Math. xxii, 37), and while it teaches that we should love nothing else but God (Math. xx, 37), who is All in All (Ephes. 1, 23), yet it affirms, that this God is omnipresent, eternal and incomprehensible to the finite understanding of mortals (I. Timoth. vi, 16). It teaches this love to be the most important of all possessions, without which all other possessions are useless (I. Corinth. xiii, 2), and yet this God, whom we are to love, is not an "object" (John 1, 5), but everywhere. He is in us and we in Him (Rom. xii, 5). We are to leave all objects of sense and follow Him alone (Luc. v, 2), although we have no means of intellectually knowing or perceiving Him, the great Unknown, for whose sake we are to give up house and brethren, sisters, father, mother, wife, children and lands (Mark x, 29).

What can all this mean, but that love itself is the legitimate object of love? It is a divine, eternal, and infinite power, a light, which reflects itself in every object while it seeks not the object, but merely its own reflection therein. It is an indestructible fire and the brighter it burns, the stronger will be the light and the clearer will its own image appear. Love falls in love with nothing but its own self, it is free from all other attractions. A love which becomes attached to objects of sense, ceases to be free, ceases to be love, and becomes mere desire. Pure and eternal love asks for nothing, but gives freely to all who are willing to take. Earthly love is attracted to persons and things, but Divine spiritual love seeks only that which is divine in everything, and this can be nothing else but love, for love is the supreme power of all. It holds together the worlds in space, it clothes the earth in bright and beautiful colours, it guides the instincts of animals and links together the hearts of human beings. Acting upon the lower planes of existence it causes terrestrial things to cling to each other with fond embrace; but love on the spiritual plane is free. Spiritual love is a goddess, who continually sacrifices herself for herself and who accepts no other sacrifice but her own self, giving for whatever she may receive, herself, in return. Therefore the *Bhagavad Gita* says: "Nourish ye the gods by this and let the gods nourish you. Thus nourishing each other ye shall obtain the highest good" (Cap. iii, 2); and the Bible says: "To him who has still more shall be given, and from him who has not, even what he has shall be taken away" (Luke xix, 26).

Love is an universal power and therefore immortal, it can never die. We cannot believe that even the smallest particle of love ever died, only the instruments through which it becomes manifest change their form; nor will it ever be born, for it exists from eternity, only the bodies into which it shines are born and die and are born again. A Love which is not manifest is non-existent for us, to come into existence means to become manifest. How then could we possibly imagine a human being possessed of a love which never becomes manifest: how can we possibly conceive of a light which never shines and of a fire which does not give any heat?

But "as the sun shines upon the lands of the just and the unjust, and as the rain descends upon the acres of the evil-minded as well as upon those of the good;" likewise divine love manifesting itself in a perfect man is distributed alike to every one without favour or partiality. Wherever a good and perfect human being exists, there is divine love manifest; and the degree of man's perfection will depend on the degree of his capacity to serve as an instrument for the manifestation of divine love. The more perfect he is, the more will his love descend upon and penetrate all who come within his divine influence. To ask favours of God is to conceive of Him as an imperfect being, whose love is not free, but subject to the guidance of, and preference to, mortals. To expect favours of a Mahatma is to conceive him as an *imperfect* man.

True, "prayer," *i. e.* the elevation and aspiration of the soul "in spirit and in truth" (John xiv, 14), is useful, not because it will persuade the light to come nearer to us, but because it will assist us to open our eyes for the purpose of seeing the light that was already there. Let those who desire to come into contact with the Adepts enter their sphere by following their doctrines; seeking for love, but not for an object of love, and when they have found the former, they will find a superabundance of the latter throughout the whole extent of the unlimited universe; they will find it in everything that exists, for love is the foundation of all existence and without love nothing can possibly continue to exist.

Love—divine love—is the source of life, of light, and happiness. It is the creative principle in the Macrocosm and in the Microcosm of man. It is *Venus,* the mother of all the gods, because from her alone originates Will and Imagination and all the other powers by which the universe was evolved. It is the germ of divinity which exists in the heart of man, and which may develop into a life-giving sun, illuminating the mind and sending its rays to the centre of the universe: for it originates from that centre and to that centre it will ultimately return. It is a divine messenger, who carries Light from Heaven down to the Earth and returns again to Heaven loaded with sacrificial gifts.

It is worshipped by all, some adore it in one form and some in another, but many perceive only the form and do not perceive the divine spirit. Nevertheless the spirit alone is real, the form is an illusion. Love can exist without form, but no form can exist without

love. It is pure Spirit, but if its light is reflected in matter, it creates desire and desire is the producer of forms. Thus the visible world of perishable things is created. "But above this visible nature there exists another, unseen and eternal, which, when all created things perish, does not perish" (Bh. G. viii, 20), and "from which they who attain to it never return." This is the supreme abode of Love without any object, unmanifested and imperishable, for there no object exists. There love is united to love, enjoying supreme and eternal happiness within her own self and that peace, of which the mortal mind, captivated by the illusion of form, cannot conceive. Non-existent for us, and yet existing in that Supreme *Be-ness,* in which all things dwell, by which the universe has been spread out, and which may be attained to by an exclusive devotion.

(The foregoing article was first printed by Madame Blavatsky in *Lucifer* for January, 1888, over the signature of "Emanuel.")

LEARNED BARBARISM

THE March issue of "THEOSOPHY" contained the reprint of an article by H. P. Blavatsky which was based on a contribution of M. Emile Burnouf to the *Revue des Deux Mondes.* In that contribution the learned orientalist reviewed the purpose and progress of the Theosophical Society and advanced various recommendations as to its policy. The Theosophical Society, he said, was one of the "most interesting, if not the most unexpected, phenomena of our day." Its place in the modern world was assured if it could succeed in persuading men of thought that the law of sacrifice must take the place of the struggle for life, that the empire of reason must assume the upper hand in human affairs. Already there were men of heart who were weary and terrified at the egoism and corruption "which tend to engulf our civilization and to replace it by a learned barbarism."

M. Burnouf's words were well chosen, and they received from H. P. Blavatsky the applause that they deserved. It is precisely a state of "learned barbarism" toward which our civilization is hastening, and from which nothing can save it but the resolution of the few who are prepared to sacrifice themselves as pioneers on the ascending arc of the spiritual cycle.

It is no mere figure of speech to say that the present moment is one of momentous choice for nations and for individuals. Although humanity has reached that point in the great cycle when spirit should begin to ascend from the depths of matter, there is none the less a continuing downward impetus that must be counteracted by conscious effort toward altruism if the individual and collective ascent is ever to be accomplished at all. And in the absence of that conscious effort there can be nothing in front of

civilization but the "learned barbarism" that is a prelude to revolution and destruction.

Now let it be said that Theosophy makes no appeal to the placid self-satisfaction of the age, not because it would withhold its message from any member of the human race but rather because there are no words that can pierce the hide of modern complacency. Theosophy makes no appeal to those who resolutely place their faith in an aggressive human intellect unguided and unrestrained by morality, nor to those fatuous ones who join in the delirious cry of human progress at every fresh mechanical invention, at every new triumph over material nature.

If there are actually those who believe that humanity is upon the right track, that materialistic science is pushing open the gates of the earthly paradise, and that we need do no more than continue our inventions, continue our legislation, and continue our discoveries, then such must be left, like all other fools, to their folly. Even the gods fight in vain against stupidity, and when stupidity is allied to self-conceit it is the part of wisdom to stand upon one side and to await the educational forces of disaster. And yet the portents of today might well still the paeans of praise for what, with an almost inconceivable blindness, we still hail as human progress. At the present moment there is not a country in Europe that is not on the giddy brink of war or revolution. A military struggle is being waged in the old world almost without a parallel in the annals of ferocity and massacre. Civilization everywhere is holding its breath, not knowing what a day may bring forth. Europe is one vast armed camp ready at any moment to explode volcanically in a lava-flood of destruction and death. And in domestic affairs our situation is no less perilous. We are the witness of disclosures as to the commercial life of our great cities that would have been received with horrified incredulity in those middle ages that it flatters our vanity to describe as dark. Everywhere there is the seething of a discontent that it would be madness to ignore or to minimize. The rich *are* becoming richer and the poor *are* becoming poorer. Reform is only another name for hypocritical greed, and there is no recognition for any moral law unless sustained by the power of the policeman. And yet in the presence of portents almost without their like in history we can indulge in ecstatic enthusiasms at the identification of a new disease germ. Threatened by the very extinction of altruism we can exult as though this "learned barbarism" were the goal and the destination, heaven appointed, of the marching ages.

Therefore Theosophy has nothing to say to those who are satisfied, to those who believe that "all's right with the world," to those who wish for nothing better than a continuation of civilization upon its present path, however unillumined that path may be by any other light than that of an intellectual selfishness. And such complacency as this is always noisy. It is the empty human head, like the empty brass vessel that resounds most loudly to every external impact. And so everywhere we hear the chorus of con-

gratulation at each fresh proof of our reliance upon intellect alone, of our scorn for spirituality, of our ignorance of the "law that makes for righteousness," and that is indifferent to a vaunted material progress that only multiplies human sorrows.

But M. Burnouf is eminently right when he says that men of heart everywhere—and they are many—are weary of a "progress" that is downward instead of upward, a "progress" that enslaves instead of liberates, and of the egoism and the corruption that threaten to engulf civilization under a cataclysmic torrent of learned barbarism. And it is to these men of heart that Theosophy appeals. It is to them that the moment of choice is presented with insistent force. Before them are the two paths. The one follows the line of material impetus which will carry them past the point where spiritual ascension is possible, and so onward and downward to utter negation and futility. It is the path of least resistance. It is the path of the unthinking majority. It is the path of comfortable acquiescence in the gods of materiality, and of things as they are. And the other path is the path of conscious spiritual effort. It demands the strength to resist the downward impetus, to remodel the life, to choose new ideals, to set the face resolutely toward a light that may be now unseen but that becomes the whole world's light.

It was said by a Master of Wisdom that they who lead the life shall know of the doctrine. Evidently the doctrine was not one of intellect alone. Evidently it was a process not so much of acquiring something as of *becoming* something. It is that same doctrine that Theosophy offers to the men of Heart of whom M. Burnouf speaks. It cannot be learned by the mind, but the mind can help us to apprehend some of its benefactions. Even though accepted only in theory it can suggest something of the "peace that passes all understanding" that must follow its full realization. The life that must be lived is one based upon a recognition of the Unity, the universality and the perpetuity of existence. It brings with it the conviction of a human individual consciousness that is not spanned by any measure of years but that goes backward, and forward, into the infinities. It is a consciousness that knows no break, no death, and that never for the space of an instant can become unconsciousness. It is a consciousness that passes on from form to form under an eternal law of rebirth, and that stores within its mighty memory the experiences of immeasurable time until the mind shall be caught up into the radiance of its wisdom. It is a consciousness that becomes ours by service, and to which we attain only by that altruism which rends the veil of the temple and uncovers holy things.

And so Theosophy invites the "men of heart" everywhere to try this Philosopher's Stone upon the base metals of human life, to put this doctrine to the test if only for a single day. For one day only let every event and every thought be gauged by this new standard of "life for evermore," a life governed by that law of inexorable justice that in its own time shall build the temple of indi-

vidual character four-square and reaching from earth to heaven. How many ambitions, how many greeds, how many fears, could stand that test? Where is the unworthiness that must not soon wither into nothingness before the vastness of that life, and before the knowledge of the law that governs it? Not until then shall we know that our progress, our evolution, our discoveries, and our inventions, are but as a tale that is told unless the human soul sits supreme above them all, and that without that human soul they are no more than "learned barbarism."

H. P. BLAVATSKY AND THEOSOPHISTS

IN a late number of the Revue Theosophique, H. P. Blavatsky says:

"'Love one another' said Jesus to those who studied the mysteries of the kingdom of heaven.

"'Profess altruism, preserve the union, accord, and harmony of your groups, all you who place yourselves in the ranks of neophytes and seekers of the *one Truth,*' say other Masters to us. 'Without union and intellectual and psychic sympathy you will attain nothing. He who sows discord reaps the whirlwind.'

"Learned Kabalists are not wanting among us in Europe and America. What good does that do us, and what have they done for the society? Instead of getting together to help each other, they look at each other askance, ready to criticise.

"Those who wish to succeed in theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In theosophy what is needed is emulation and not rivalry.

"In real theosophy it is always the least who becomes the greatest.

"However, the society has more victorious disciples than is commonly supposed. But these stand aside and work instead of declaiming. Such are our most zealous as well as our most devoted disciples. When they write they hide their names; when they read garbled translations of sacred ancient books, they see the real meaning under the veil of obscurity that western philologists have thrown upon them, for they know the mystery language. These few men and women are the pillars of our temple. They alone paralyze the incessant work of our theosophic moles."

The foregoing article was first printed by Mr. Judge in the *Path* for October, 1889.)

TEACHINGS OF THE MASTER

RECORDED BY ONE OF THE AUTHORS OF "MAN: FRAGMENTS OF FORGOTTEN HISTORY."

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THE JOURNEY

THE Master stood on a great ledge of rock extending far out over a precipice that seemed miles below. With his face lighted by the first rays of the coming day that shot across the peaks above him and with his hands clasped behind him he waited in silence for the coming of the pupil to whom he had signalled. A Brother lying on the grass not far removed from the natural platform upon which he stood, questioned kindly the possibility of so long a journey by so feeble a student—but the Master waited looking piercingly across the distance. His eyes gazed intently before him turning neither to the right nor to the left, and when in the far azure of the clouds he saw approaching the soul that had projected itself at his bidding, he impelled his thought to his Brother who instantly recognized the approaching visitant. The Soul gaining in velocity every moment was in the presence of the Master before the twinkling of an eye could be noted—and prostrate before him could only articulate: "Master! Master!"

A touch of the purified hand pacified the terrible emotions of the new comer, who in suppliant attitude awaited the command of the Beloved Guru. "Rise my child," came from the lips of the Teacher; who, when he was obeyed continued:

"Your progress is clogged by your indifference to duty. There can be no relations between us unless you disembody your desires and spiritualize every thought. Imprison the latter when they wander, and live to teach the lessons so often inculcated in your higher mind. Help your fellow-beings to better comprehend the capabilities of the inner, living Self.

By the known laws of attraction and repulsion illustrate to them the impossibility of a higher life on earth for any but clean souls. There can be no mutuality of thought between clean and unclean natures—and the only hope of advancement is by casting off the latter and enveloping the real self in the shelter of noble thoughts. Teach that it is matter that is illusionary—life that is a transitory vision—earthly vanities that blind the eyes of the world.

Try to speak of these secret things to the lowly and the burdened who are often endowed with a wisdom not to be found among the other and opposite classes. Tell them that the Spirit does have a real existence here in matter—does exercise absolute philanthropy, divine goodness—supreme self sacrifice; does know the power it possesses. Return to your duty refreshed. Let the sunlight now breaking over the hills and the mountains of Himavat radiate through your transparent spirit. Drink of the dew of the morning and feed upon the honey of wisdom that flows in upon your hungry

Soul. Thus will you be strengthened to meet the conflict in the plain of action wherein you are constrained by your weakness to work. Thus will you escape from it and find in the mountain the repose and intuition for which you are yearning."

The Brother whose form had lain in repose on the grass now approached and looking intently at the disciple entranced with delight and gratitude—said in stronger tones than the Beloved Master:

"In the land where your body lies secure from an intrusion that would result in your absolute separation from it—the great conflict is about to be fought. All the preliminary preparations have been made. A people freed from many chains—fast sinking into a materialism only recognized absolutely when some momentary impulse to generosity moves them—is to rise or fall with this closing cycle. To such a Babe as you is revealed a fact not perceived by the best minds among them. Go back there to work! Obey the impulse to throw aside every barrier—to do away with subterfuges deemed best for the personality, and go the rugged way lone and alone. In the time of greatest need we will comfort you and send the comforter to those whose Karma leads them to do battle in the same field. To you the sustaining force of our Fraternity will be contributed so long as the battle is waged for the race: the conquered rescued from their low estate and the Light of the Logos offered to every one who walks in the night of earth—life without guide and compass."—Then there was silence.

The Beloved Master touching the speaker's uplifted head said in softest accents: "Go now. If ye love me keep these commands."

THE LESSONS

The path of Wisdom is the path of duty. They are not separate roads as many erroneously conclude. Men fail to associate wisdom with duty—they consider them as apart. The disciple performs the action (duty), and in so doing finds wisdom.

There is, in each incarnation, but one birth, one life, one death. It is folly to duplicate these by persistent regrets for the past—by present cowardice or fear of the future. There is no time—it is eternity's Now that man mistakes for past, present and future.

The forging of earthly chains is the occupation of the indifferent, the awful duty of unloosing them through the sorrows of the heart is also their occupation. Both are foolish sacrifices.

As mortal conscience is within, so also is the evidence of the spirit's omnipotence. The soul of man is a tangible proof to his *bodily* senses that he is immortal. The existence of soul is not susceptible of proof on any but its own plane.

Compromise in the service of the weak. The starving must have food suited to the limitations of the irritated system—but be thou firm in thine own place of duty.

Liberate thyself from evil actions by good actions. The man accustomed to actions cannot at once become a Muni; he must work

out his action-impelling qualities, and thus he transforms them into higher energies.

Meditation is but a name to the bewildered; the word is not understood until it is translated by the hungry spirit.

Fight the unknown force within you—it is evil. The good that is in you is written without, and is apparent.

Inquire of the stranger the earthly road you seek, but ask your higher self for the torch that will light you on your way. In the silence of one's own being, is lighted the candle of will and aspiration. No wind can put it out, no heat can melt it. The flame is of the spirit's quality—pure and of even temperature.

There is no vacillation in the mind of the initiated. Half-knowledge is the pitfall of the student.

Do not run aimlessly about saying lo, here is the light—lo, there is the truth. The light that illuminates the Atma is kindled in the mountain heights. It is the symbol of divine truth.

Wait in the morning for inspiration, at noon for guidance, and in the evening for a full understanding of the road thou hast travelled.

Man's higher nature is invisible or rather the Divine Principle is. The individual human soul is universal: a right comprehension of where there is difference and where identity between the *6th and 7th* Principles in man will free the subject of much confusion and misapprehension.

There is real affiliation as well as an occult connection existing between the seven principles in man and the seven classes of minerals under the earth. There are truths connected with the properties of the latter which man may find out by learning the constitution of his own seven-fold nature.

The law of embodied principles is to follow magnets. Is this not also true of the higher nature? We draw to us the attention of the Mahatma by a purified heart and a right development of will. From his heights he sees the valleys below and reaches out to give to him who is straining every faculty to receive.

Agitation that comes from mortal qualities affects the physical body alone: this deep unrest is not felt by the Atma, for the Atma is spirit or pure bliss. But the ocean of matter, which includes the Soul, feels these waves of trouble and thus is the soul bewildered, ignorantly imagining that the spirit is affected. Learn to know the distinction and to realize that the spirit is eternally unaffected.

Life is a compromise—hasten to acquit yourself of the debt contracted in a former life, and remove its oppressing influence in this sphere.

When you re-enter the world of mortals again, let it be without the three disqualifications for enlightenment, fear, passion and selfishness: the sea of rebirths is half crossed already by the man who has overcome these three drawbacks.

Meat for the thoughtless, wine for the weak, but devotion for him who has overcome the appetites.

To be lord of self is to be selfless, a condition of perfect tranquility.

Forget not this lesson—that every one is so placed in this world as to exhibit his worst qualities. The purpose of this life is to strengthen the weak places of the spiritual man. His external life is for this only, therefore, all are seen at a disadvantage.

A lesson in meekness may be learned of the little child. It has come so recently from its previous field of life that it walks with the air of a stranger in a strange country and as one who must be led.

The divine quality is charity. Whenever it has been attained, the remainder of the spirit's work with the lower nature, is to acquire a contrite heart.

(To be continued)

(The foregoing article was first printed by Mr. Judge in the *Path* for November, 1886.)

THE MAGIC SCREEN OF TIME

AN old Hindu saying thus runs:

"He who knows that into which Time is resolved knows all."

Time, in the Sanscrit, is called Kala. He is a destroyer and also a renovator. Yama, the lord of death, although powerful, is not so much so as Kala, for "until the time has come Yama can do nothing." The moments as they fly past before us carrying all things with them in long procession, are the atoms of Time, the sons of Kala. Years roll into centuries, centuries into cycles, and cycles become ages; but Time reigns over them all, for they are only his divisions.

Ah, for how many centuries have I seen Time, himself invisible, drawing pictures on his magic screen! When I saw the slimy trail of the serpent in the sacred Island of Destiny I knew not Time, for I thought the coming moment was different from the one I lived in, and both from that gone by. Nor then, either, did I know that the serpent instead of drawing his breath from the eternal ether, lived on the grossest form of matter; I saw not then how the flashing of the diamond set in the mountain was the eternal radiance of truth itself, but childishly fancied it had a beginning.

The tragedy in the temple, in which I was the victim—struck down by the high priest's axe—,was followed by another, as I found out soon when, freed from my body, I conversed in spirit with my friend the strange monk. He told me that the next day the high priest, upon recovering from the terrible event, went into the temple where my blood still stained the ground. The object of his visit

was to gain time to meditate upon new plans for regaining his hold upon the people, which had been weakened by the blackening and disappearance of the mountain diamond. His thoughts dwelt upon the idea of manufacturing a substitute for the beautiful gem, but after remaining for a while plunged in such reveries his eye was attracted by a curious scene. Upon the stand from which he had snatched the axe that let out my life-blood he saw a cloud which seemed to be the end of a stream of vapor, rising up from the floor. Approaching, he perceived that my blood had in some curious way mixed with that which remained of the stains left by the reptile whose death I had accomplished, and from this the vapor arose, depositing itself, or collecting, upon the stand. And there to his amazement, in the center of the cloud, he saw, slowly forming, a brilliant gem whose radiance filled the place.

"Ah, here," he cried, "is the diamond again. I will wait and see it fully restored, and then my triumph is complete. What seemed a murder will become a miracle."

As he finished the sentence the cloud disappeared, my blood was all taken up, and the flashing of the jewel filled him with joy.

Reaching forth his hand he took it from the stand, and then black horror overspread his face. In vain he strove to move or to drop the gem; it seemed fastened to his hand; it grew smaller, and fiery pains shot through his frame. The other priests coming in just then to clear the place, stood fixed upon their steps at the door. The High Priest's face was toward them, and from his body came a flow of red and glittering light that shed fear over their hearts; nor could they move or speak. This lasted not long—only until the diamond had wholly disappeared from his hand—and then his frame split into a thousand pieces, while his accursed soul sped wailing through space accompanied by demoniacal shapes. The diamond was an illusion; it was my blood "crying from the ground," which took its shape from his thoughts and ambitions.

"Come then," said my monk, "come with me to the mountain."

We ascended the mountain in silence, and once at the top, he turned about fixing upon me a piercing gaze, under which I soon felt a sensation as if I was looking at a screen that hid something from my sight. The mountain and the monk disappeared and in their place I saw a city below me, for I was now upon the inner high tower of a very high building. It was an ancient temple dominating a city of magicians. Not far off was a tall and beautiful man: I knew it was my monk, but oh how changed; and near him stood a younger man from whom there seemed to reach out to me a stream of light, soft yet clear, thin yet plainly defined. I knew it was myself. Addressing my monk I said:

"What is this and why?"

"This is the past and the present," he replied; "and thou art the future."

"And he?" pointing to the young man.

"That is thyself."

"How is it that I see this, and what holds it there?"

"'Tis the Magic Screen of Time, that holds it for thee and hides it ever. Look around and above thy head."

Obeying his command, I cast my eyes around the city spread below, and then looking upward I saw at first naught but the sky and the stars. But soon a surface appeared as if in the ether, through it shining still the stars, and then as my gaze grew steadfast the surface grew palpable and the stars went out; yet I knew instinctively that if my thoughts wandered for a moment the sky would once more fill the view. So I remained steady. Then slowly pictures formed upon the surface in the air. The city, its people, with all the color of life; and a subdued hum appeared to float down from above as if the people were living up there. The scene wavered and floated away, and was succeeded by the thoughts and desires of those who lived below. No acts were there, but only lovely pictures formed by thoughts; living rainbows; flashing gems; pellucid crystals—until soon a dark and sinuous line crept through the dazzling view, with here and there black spots and lines. Then I heard the pleasing, penetrating voice of my monk:

"Time's screen rolls on; ambition, desire, jealousy, vanity, are defacing it. It will all soon fade. Watch."

And as I watched, centuries rolled past above me on the screen. Its beauty disappeared. Only a dark background with unpleasing and darker outlines of circumstances that surround contention and greed were offered to my eye. Here and there faint spots and lines of light were visible—the good deeds and thoughts of those still of spiritual mind. Then a question fell into my mind: "What is this screen?"

"It will be called the astral light when next you are born on earth," said the voice of my monk.

Just then a mighty sound of marching filled the space. The airy screen seemed to palpitate, its substance, if any it had, was pressed together, as if some oncoming force impinged upon it; its motion grew tumultuous; and then the stars once more shone down from the sky, and I hovered in spirit on the dark mountain where the gem had been. No beings were near, but from the distant spaces came a voice that said,

"Listen to the march of the Future."

(The foregoing allegory was first printed by Mr. Judge in the *Path* for April, 1889, over the signature of "Bryan Kinnavan.")

There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time. —*Bhagavad—Gita, ch. iv.*

Ishwara is a spirit, untouched by troubles, works, fruits of works or desires. —*Patanjali—Aph., 24, B. 1.*

IS THEOSOPHY A RELIGION?

"Religion is the best armour that man can have, but it is the worst cloak."—Bunyan.

IT is no exaggeration to say that there was—during the present century, at any rate—a movement, social or religious, so terribly, nay, so absurdly misunderstood, or more blundered about than THEOSOPHY—whether regarded theoretically as a code of ethics, or practically, in its objective expression, *i. e.*, the Society known by that name.

Year after year, and day after day had our officers and members to interrupt people speaking of the theosophical movement by putting in more or less emphatic protests against theosophy being referred to as a "religion," and the Theosophical Society as a kind of church or religious body. Still worse, it is as often spoken of as a "new sect!" Is it a stubborn prejudice, an error, or both? The latter, most likely. The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocently-uttered slanders. And what peg is more solid for that purpose, more convenient than an "ism" or a "sect." The great majority would be very sorry to be disabused and finally forced to accept the fact that theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there are others, also, many more or less friendly people, who labour sincerely under the same delusion. To these, we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith! Too many already wear their faith, truly, as Shakespeare puts it, "but as the fashion of his hat," ever changing "with the next block." Moreover, the very *raison d'etre* of the Theosophical Society was, from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.

It may sound odd and paradoxical, but it is true to say that, hitherto, the most apt workers in practical theosophy, its most devoted members were those recruited from the ranks of agnostics and even of materialists. No genuine, no sincere searcher after truth can ever be found among the *blind* believers in the "Divine Word," let the latter be claimed to come from Allah, Brahma or Jehovah, or their respective Kuran, Purana and Bible. For:

"Faith is not *reason's* labour, but repose."

He who believes his own religion on faith, will regard that of every other man as a lie, and hate it on that same faith. Moreover, unless it fetters reason and entirely blinds our perceptions of anything outside our own particular faith, the latter is no faith at all, but a temporary belief, the delusion we labour under, at some

particular time of life. Moreover, "faith without principles is but a flattering phrase for wilful positiveness or fanatical bodily sensations," in Coleridge's clever definition.

What, then, is Theosophy, and how may it be defined in its latest presentation in this closing portion of the XIXth century?

Theosophy, we say, is not *a* Religion.

Yet there are, as every one knows, certain beliefs, philosophical, religious, and scientific, which have become so closely associated in recent years with the word "Theosophy" that they have come to be taken by the general public for theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very Founders who have declared that Theosophy is *not* a Religion. What is then the explanation of this *apparent* contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled "Theosophy" and be tacitly accepted as "Theosophical" by nine tenths of the members of the T. S., if Theosophy is not a Religion?—we are asked.

To explain this is the purpose of the present protest.

It is perhaps necessary, first of all, to say, that the assertion that "Theosophy is not *a* Religion," by no means excludes the fact that "Theosophy *is* Religion" itself. A religion in the true and only correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs. Now Religion, *per se,* in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike. We find this in more than one eminent author. Thus Carlyle defined the Protestant Religion in his day, with a remarkable prophetic eye to this ever-growing feeling in our present day, as:

> "For the most part a wise, prudential feeling, grounded on mere calculation; a matter, as all others now are, of expediency and utility; whereby some smaller **quantum** of earthly enjoyment may be exchanged for a far larger **quantum** of celestial enjoyment. Thus religion, too, is profit, a working for wages; not reverence, but vulgar hope or fear."

In her turn Mrs. Stowe, whether consciously or otherwise, seemed to have Roman Catholicism rather than Protestantism in her mind, when saying of her heroine that:

> "Religion she looked upon in the light of a ticket (with the correct number of indulgences bought and paid for), which, being once purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission to heaven . . . ."

But to Theosophists (the genuine Theosophists are here meant) who accept no mediation by proxy, no salvation through innocent bloodshed, nor would they think of "working for wages" in the *One Universal* religion, the only definition they could subscribe to and accept in full is one given by Miller. How truly and theosophically he describes it, by showing that

> ".....true Religion

Is always mild, propitious and humble;
Plays not *the tyrant,* plants *no faith in blood,*
Nor bears destruction on her chariot wheels;
But stoops to polish, succor and redress,
And *builds her grandeur on the public good.*"

The above is a correct definition of what true theosophy *is,* or ought to be. (Among the creeds Buddhism alone is such a true heart-binding and men-binding philosophy, because it is not a dogmatic religion.) In this respect, as it is the duty and task of every genuine theosophist to accept and carry out these principles, Theosophy *is* RELIGION, and the Society its one Universal Church; the temple of Solomon's wisdom,* in building which "there was neither hammer, nor axe, *nor* any tool of iron heard in the house while it was building" (1. Kings, vi.); for this "temple" is made by no human hand, nor built in any locality on earth—but, verily, is raised only in the inner sanctuary of man's heart wherein alone reigns the awakened soul.

Thus Theosophy is not *a* Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all embracing that no man, as no speck—from gods and mortals down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

Were it otherwise, Theosophy would be but a word added to hundreds other such words as high sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the Mediaeval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into the Theosophical Society, no one is asked what religion he belongs to, nor what his deistic views may be. These views are his own personal property and have nought to do with the Society. Because Theosophy can be practised by Christian or Heathen, Jew or Gentile, by Agnostic or Materialist, or even an Atheist, provided that none of these is a bigoted fanatic, who refuses to recognize as his brother any man or woman outside his own special creed or belief. Count Leo N. Tolstoy does not believe in the Bible, the Church, or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount. And these principles are those of Theosophy; not because they were

*Whose 700 wives and 300 concubines, by the bye, are merely the personations of man's attributes, feelings, passions and his various occult powers; the Kabalistic numbers 7 and 3 showing it plainly. Solomon himself, moreover, being, simply, the emblem of SOL—the "Solar Initiate" or the Christ-Sun—is a variant of the Indian "Vikarttana" (the Sun) shorn of his beams by Viswakarma, his Hierophant-Initiator, who thus shears the **Chrestos** candidate for initiation of his golden radiance and crowns him with a dark, blackened auréole—the "crown of thorns." (See the "Secret Doctrine" for full explanation.) Solomon was never a living man. As described in **Kings,** his life and works are an allegory on the trials and glory of Initiation.

uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. Hence, once that we live up to such theosophy, it becomes a universal *panacea* indeed, for it heals the wounds inflicted by the gross asperities of the Church "isms" on the sensitive soul of every naturally religious man. How many of these, forcibly thrust out by the reactive impulse of disappointment from the narrow area of blind belief into the ranks of arid disbelief, have been brought back to hopeful aspiration by simply joining our Brotherhood—yea, imperfect as it is.

If, as an offset to this, we are reminded that several prominent members have left the Society disappointed in theosophy as they had been in other associations, this cannot dismay us in the least. For with a very, *very few* exceptions, in the early stage of the T. S.'s activities when some left because they did not find mysticism practised in the General Body as *they* understood it, or because "the leaders lacked Spirituality," were "untheosophical, hence, untrue to the rules," you see, the majority left because most of them were either half-hearted or too self-opinionated—a church and infallible dogma in themselves. Some broke away again, under very shallow pretexts indeed, such, for instance, as "because Christianity (to say Churchianity, or *sham* Christianity, would be more just) was too roughly handled in our magazines"—just as if other fanatical religions were ever treated any better or upheld! Thus, all those who left have done well to leave, and have never been regretted.

Furthermore, there is this also to be added: The number of those who left can hardly be compared with the number of those who found everything they had hoped for in Theosophy. Its doctrines, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead-letter with which every old religious scriptures were cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws—the only *exact* science—it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal "coach," a tutor of world-wide knowledge and experience, and of an

erudition which not only assists and guides his pupils toward a successful examination for every scientific or moral service in earthly life, but fits them for *the lives* to come, if those pupils will only study the universe and its mysteries *within themselves,* instead of studying them through the spectacles of orthodox science and religions.

And let no reader misunderstand these statements. It is Theosophy *per se,* not any individual member of the Society or even Theosophist, on whose behalf such a universal omniscence is claimed. The two—Theosophy and the Theosophical Society—as a vessel and the *olla podrida* it contains, must not be confounded. One is, as an ideal, *divine* Wisdom, perfection itself; the other a poor, imperfect thing, trying to run *under,* if not *within,* its shadow on Earth. No man is perfect; why, then, should any member of the T. S. be expected to be a paragon of every human virtue? And why should the whole organization be criticized and blamed for the faults, whether real or imaginary, of some of its "Fellows," or even its Leaders? Never was the Society, as a concrete body, free from blame or sin—*errare humanum est*—nor were any of its members. Hence, it is rather those members—most of whom will not be led by theosophy, that ought to be blamed. Theosophy is the soul of its Society; the latter the gross and imperfect body of the former. Hence, those modern Solomons who *will* sit in the Judgement Seat and talk of that they know nothing about, are invited before they slander theosophy or any theosophists to first get acquainted with both, instead of ignorantly calling one a "farrago of insane beliefs" and the other a "sect of imposters and lunatics."

Regardless of this, Theosophy is spoken of by friends and foes as a religion when not a *sect.* Let us see how the special beliefs which have become associated with the word have come to stand in that position, and how it is that they have so good a right to it that none of the leaders of the Society have ever thought of disavowing their doctrines.

We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published "Secret Doctrine" will show what were the ideas of all antiquity with regard to the *primeval instructors* of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all theosophists believe, dates from that period. So-called "Occultism," or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the key-note of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge—which no man is able to possess in its fulness—constitutes that which we now call Theosophy or "divine knowledge."

Beings from other and higher worlds may have it entire; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual "Religions" (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religions offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are divine, because of natural and true origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity. It is the dogmas and human element in the latter which led directly to modern Spiritualism.

Of course there will be an outcry from both sides, if we say that modern Spiritualism *per se*, cleansed of the unhealthy speculations which were based on the dicta of two little girls and their very unreliable "Spirits"—is, nevertheless, far more true and philosophical than any church dogma. *Carnalised* Spiritualism is now reaping its Karma. Its primitive *innovators*, the said "two little girls" from Rochester, the Mecca of modern Spiritualism, have grown up and turned into old women since the first raps produced by them have opened wide ajar the gates between this and the other world. It is on their "innocent" testimony that the elaborate scheme of a sidereal Summer-land, with its active astral population of "Spirits," ever on the wing between their "Silent Land" and our very loud-mouthed, gossiping earth—has been started and worked out. And now the two female Mahommeds of Modern Spiritualism have turned self-apostates and play false to the "philosophy" they have created, and have gone over to the enemy. They expose and denounce *practical* Spiritualism as the humbug of the ages. Spiritualists—(save a handful of fair exceptions)—have rejoiced and sided with *our* enemies and slanderers, when these, *who had never been Theosophists*, played us false and showed the cloven foot denouncing the Founders of the Theosophical Society as frauds and imposters. Shall the Theosophists laugh in their turn now that the original "revealers" of Spiritualism have become its "revilers?" Never!

for the phenomena of Spiritualism are facts, and the treachery of the "Fox girls" only makes us feel new pity for all mediums, and confirms, before the whole world, our constant declaration that no medium can be relied upon. No true theosophist will ever laugh, or far less rejoice, at the discomfiture even of an opponent. The reason for it is simple:—

Because we know that beings from other, higher worlds do confabulate with some elect mortals now as ever; though *now* far more rarely than in the days of old, as mankind becomes with every civilized generation worse in every respect.

Theosophy—owing, in truth, to the *levee in arms* of all the Spiritualists of Europe and America at the first words uttered against the idea that every communicating *intelligence* is necessarily the Spirit of some ex-mortal from this earth—has not said its last word about Spiritualism and Spirits." It may one day. Meanwhile an humble servant of theosophy, the Editor, declares once more her belief in Beings, grander, wiser, nobler than any *personal* God, who are beyond any "Spirits of the dead," Saints, or winged Angels, who, nevertheless, *do* condescend in all and every age to occasionally overshadow rare sensitives—often entirely unconnected with Church, Spiritualism or even Theosophy. And believing in high and holy Spiritual Beings, she must also believe in the existence of their opposites—lower "spirits," good, bad and indifferent. Therefore does she believe in spiritualism and its phenomena, some of which are so repugnant to her.

This, as a casual remark and a digression, just to show that Theosophy includes Spiritualism—as it should be, not as it is—among its sciences, based on knowledge and the experience of countless ages. There is not a religion worthy of the name which has been started otherwise than in consequence of such *visits* from Beings on the higher planes.

Thus were born all prehistoric, as well as all the historic religions, Madeism and Brahmanism, Buddhism and Christianity, Judaism, Gnosticism and Mahommedanism; in short every more or less successful "ism." All are true at the bottom, and all are false on their surface. The Revealer, the artist who impressed a portion of the Truth on the brain of the Seer, was in every instance a true artist, who gave out genuine truths; but the instrument proved also, in every instance, to be *only a man*. Invite Rubenstein and ask him to play a sonata of Beethoven on a piano left to *self-tuning*, one half of the keys of which are in chronic paralysis, while the wires hang loose; then see whether, the genius of the artist notwithstanding, you will be able to recognize the sonata. The moral of the *fabula* is that a man—let him be the greatest of mediums or natural Seers—is but a man; and man left to his own devices and speculations *must* be out of tune with absolute truth, while even picking up some of its crumbs. For Man is but a *fallen* Angel, a god within, but having an animal brain in his head, more subject to cold and wine fumes while in

company with other men on Earth, than to the faultless reception of divine revelations.

Hence the multi-colored dogmas of the churches. Hence also the thousand and one "philosophies," so-called (some contradictory theosophical theories included); and the variegated "Sciences" and schemes, Spiritual, Mental, Christian and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every "Innovator" since the mediæval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all. Will our critics imagine that we exclude theosophical teachings from this nomenclature? Not at all. And though the esoteric doctrines which our Society has been and is expounding, are not *mental* or *spiritual* impressions from some "unknown, *from above*," but the fruit of teachings given to us by living men, still, except that which was dictated and written out by those Masters of Wisdom themselves, these doctrines may be in many cases as incomplete and faulty as any of our foes would desire it. The "Secret Doctrine"—a work which gives out all that can be given out during this century, is an attempt to lay bare *in part* the common foundation and inheritance of all—great and small religious and philosophical schemes. It was found indispensable to tear away all this mass of concreted misconceptions and prejudice which now hides the parent trunk of (a) all the great world-religions; (b) of the smaller sects; and (c) of Theosophy as it stands now—however veiled the great Truth, by ourselves and our limited knowledge. The crust of error is thick, laid on by whatever hand; and because we *personally* have tried to remove some of it, the effort became the standing reproach against all theosophical writers and even the Society. Few among our friends and readers have failed to characterize our attempt to expose error in the *Theosophist* and *Lucifer* as "very uncharitable attacks on Christianity," "untheosophical assaults," &c., &c. Yet these are necessary, nay, indispensable, if we wish to plough up at least *approximate* truths. We have to lay things bare, and are ready to suffer for it—as usual. It is vain to promise to *give* truth, and then leave it mingled with error out of mere faintheartedness. That the result of such policy could only muddy the stream of facts is shown plainly. After twelve years of incessant labour and struggle with enemies from the four quarters of the globe, notwithstanding our four theosophical monthly journals—the *Theosophist, Path, Lucifer,* and the French *Lotus*—our wishwashy, tame protests in them, our timid declarations, our "masterly policy of inactivity," and playing at hide-and-seek in the shadow of dreary metaphysics, have only led to Theosophy being seriously regarded as a religious SECT. For the hundredth time we are told—"What good is Theosophy doing?" and "See what good the Churches are doing!"

Nevertheless, it is an averred fact that mankind is not a whit better in morality, and in some respects ten times worse now, than it ever was in the days of Paganism. Moreover, for the last half

century, from that period when Freethought and Science got the best of the Churches—Christianity is yearly losing far more adherents among the cultured classes than it gains proselytes in the lower *strata* the scum of Heathendom. On the other hand, Theosophy has brought back from Materialism and blank despair to belief (based on logic and evidence) in man's *divine* Self, and the immortality of the latter, more than one of those whom the Church has lost through dogma, exaction of faith and tyranny. And, if it is proven that Theosophy saves one man only in a thousand of those the Church has lost, is not the former a far higher factor for good than all the missionaries put together?

Theosophy, as repeatedly declared in print and *viva voce* by its members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto,* Theosophy claims to be both "RELIGION" and "SCIENCE," for theosophy is the essence of both. It is for the sake and love of the two divine abstractions—*i. e.,* theosophical religion and science, that its Society has become the volunteer *scavenger* of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one.* To prove this is also one of our objects in the present paper.

The modern Materialist insists on an impassable chasm between the two, pointing out that the "Conflict between Religion and Science" has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each of them pursues the truth and *nothing but the truth,* then either one of them is mistaken, and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely *fictitious.* Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—*the light of Truth*—"the life and the light of men."

But so is the *true* light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both Religious philosophy and the Science of physical and external (in philosophy, *false*) nature, insist upon the infallibility of their respective "will-o'-the-wisps." The two lights, having their beams of equal length in the matter of false deductions,

can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and *will* do: *i. e.,* point out to the innocents caught by the glue of the two waylayers—verily two dragons of old, one devouring the intellects, the other the souls of men—that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks.

Thus, if theosophy does no more than point out and seriously draw the attention of the world to the fact that the *supposed* disagreement between religion and science is conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas, and on the other by blind fanatics and interested churchmen who, instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and authority—why, even then, theosophy will prove itself the saviour of mankind.

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no theosophist is capable of doing it justice; the others weak but sincere men. Why, then, should Theosophy ever be judged by the personal shortcomings of any leader or member of our 150 branches? One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them. There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if needs be, for the car of Jaggennâth to crush them *individually* for *the good of all.* It is only in the days of the dim Future, when death will have laid his cold hand on the luckless Founders and stopped thereby their activity, that their respective merits and demerits, their good and bad acts and deeds and their theosophical work will have to be weighed on the Balance of Posterity. Then only, after the two scales with their contrasted loads have been brought to equipoise, and the character of the net result left over has become evident to all in its full and intrinsic value, then only shall the nature of the verdict passed be determined with anything like justice. At present, except in India, those results are too scattered over the face of the earth, too much limited to a handful of individuals to be easily judged. Now, these results can hardly be perceived, much less heard of amid the din and clamour made by our teeming enemies, and their ready imitators—the indifferent. Yet however small, if once proved good, even now every man who has at heart the moral progress of humanity, owes

his thankfulness to Theosophy for those results. And as Theosophy was revived and brought before the world *via* its unworthy servants, the "Founders," if their work was useful, it alone must be their vindicator, regardless of the present state of their balance in the petty cash accounts of Karma, wherein social "respectabilities" are entered up.

(The foregoing article was first printed by Madame Blavatsky in *Lucifer* for November, 1888.)

THE SECOND OBJECT

"THE study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study."

On the inside front cover page of this magazine will be found each month the statement of the Foundation and Three Objects of the Theosophical Society. The contents of the magazine proper, or of any article in it, are worthless as regards the real end in view unless these Three Objects are held constantly in mind as the basis from which the articles are written, and from which consideration is to be given by the reader.

But the Society and its Three Objects are themselves worthless as regards the real end in view unless they are considered in relation to and in the light of the Three Fundamental Propositions of Theosophy.

"There is no action without an instrument." We have the oft-repeated statements of H. P. Blavatsky and William Q. Judge that the Society was intended to be a vehicle for the conveyance of certain Teachings to, and for the benefit of, the *whole of humanity*: its *real* Founders being the Masters of Wisdom, the Elder Brothers of Humanity. These Masters are interested in the welfare of humanity as a *whole*: *They* recognize no "privilege" or "special gifts" in any man save those won by his own Ego through personal effort and merit. One of Them wrote to Colonel Olcott, "We have no favourites, nor affections for persons, but only for their *good acts* and Humanity as a whole." The same Master wrote to Mr. A. P. Sinnett these words: " . . . You must be aware that the chief object of the Theosophical Society is not so much to gratify individual aspirations as to serve our fellow-men . . . Yet you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism."

Again and again it was stated that the Society *must prosper by moral worth and philosophy, and not by phenomena*. What is that *moral worth* but persistent, steadfast, devoted efforts in the

self-sacrificing pursuit of the best means to lead our neighbor on the right path? What is that *philosophy* but those Teachings of the Great Lodge imparted to the world by H. P. B. and W. Q. J. under the name of Theosophy, and which *alone* make *true* moral worth possible?

Any sincere and earnest member in any of the now numerous "theosophical" societies can ask, and should ask, himself how far his own motives and aspirations are in line with the ideals set by the Masters, and how and to what extent the society with which he affiliates is true to the causative purpose and real object of the Society formed under Their auspices.

Any thoughtful student can and should ask himself to what extent he has assimilated the Fundamental Propositions of Theosophy, and applied them in his studies of the Teachings of H. P. B. and W. Q. J.; in his efforts at *living the life;* in promulgating Theosophy; in short, in his attempt to "teach, preach, and above all *practice* Theosophy." These things are *vital,* for otherwise how is the devoted student to know whether the literature recommended and read in his society *is* or is *not* THEOSOPHY? How is he to know whether his society is or is not true to the original purpose?

Unless the student devotes himself to the study of THEOSOPHY he has no means of telling the counterfeit from the real teachings. Unless he assimilates the *purpose* of the real Founders in inaugurating the Theosophical Society, he will be continually deceived by names, forms and claims, the ever-lasting tools of the sham and the counterfeit.

The failure, wherever it exist, whether in student or society, is not in THEOSOPHY, not in the Masters, not in Their purpose. It lies ever and always in the failure to study and assimilate the Teachings given; in the failure to adhere to the program of the Masters. If success is to be achieved by any individual or by any society, it must come, not through the adulteration of the Teachings but through their *assimilation;* not through the Masters doing our work for us, but *in our doing Theirs.*

No individual need fail. No society need fail. All *can* fail, and all *will* fail, just in that degree that they fail to study THEOSOPHY, to adhere to the program of the Masters, to "follow the lines laid down." All—whether individuals or societies—that have so far failed can retrace their steps, can retrieve their position, by a return to the Source and a resumption of work along the original lines of Unity of Aim, Purpose and Teaching. These must be constantly borne in mind. But before they can be borne in mind, they must be *born*—in mind and heart and brain. The Masters have said that They have "no secrets to impart to a select few."

So, then, the Second Object in the Foundation must have its meaning, its purpose and its lessons, but these cannot be found out or achieved if the mind has not assented to the First Object and been grounded and fortified in that arduous and uphill task through study of THEOSOPHY and work for Humanity.

The Aim of the Second Object would then appear in part to

be the leveling of the age-long barriers of race, creed, sex, caste and color. For study of ancient and modern religions, philosophies and sciences in the light of the Fundamental Propositions of THEOSOPHY, and the Fundamental Object of the SOCIETY, would inevitably and infallibly show ONE SOURCE from whence have come the many religions and systems of thought, however these may later have become polluted, adulterated, and overgrown with the rubbish of human invention and fancy: a Brotherhood among all religions and philosophies and *behind* all differences: the Brotherhood due to the *identity* of Source; the differences due to the weaknesses, frailties and follies of the earthly vehicles. All this would flow as naturally as the realization of the First Object would flow from a study and clear comprehension of the Three Fundamentals, which show ONE SOURCE and Law for all beings of every grade, a Universal Brotherhood of being due to *identity* of Source, and all differences in being due to personal merit or demerit throughout the so-far developed Cycle of Incarnation or Necessity.

The pursuit of the Second Object would have been a hopeless task for the majority of Western students if the Founders of the Society had not provided ways and means for their benefit, and through them for the world at large.

In "Isis Unveiled," published by H. P. Blavatsky in 1877, attention was drawn to the philosophy, religion, arts and sciences bequeathed to posterity by *ancient* India. In her "Secret Doctrine" these were more specifically dealt with, as in many other articles from her pen, well-known to Theosophists and needing no special mention at this time.

In America, the first Eastern work of importance to be placed in the hands of students was the Bhagavad-Gita, a portion of the great epic poem of India known as the Mahabharata. An early English translation of this work was made in 1785 by Mr. Charles Wilkins of the East India Company and published by him. This translation was revised and reprinted by Tookeram Tatya of Bombay, India, in 1887, and remained for some time in general use among Theosophists although it was poorly printed and had many blind renderings. In 1890, in order to meet the growing demand for a rendition which would be free from the defects of the Bombay edition, Mr. Wm. Q. Judge, one of the original Founders of the Theosophical Society, undertook the task, making a careful comparison of all existing editions, and a complete re-translation from the original wherever any obscurity or omission was evident in the various renderings consulted. This edition remains to this day the clearest and most readily comprehensible of any.

In 1889 Mr. Judge published an interpretation of "The Yoga Aphorisms of Patanjali," a book of the highest value to advanced students. In February, 1891, he established The Oriental Department of the Theosophical Society (American Section) in furtherance of the Second Object; pamphlets were issued monthly containing valuable translations; many of these from the Upanishads, a very ancient embodiment of writings dealing with the origin of

the Universe; with all being; the true relation of spirit and matter; the universality of mind and the nature of the human soul and Ego.

All through the "*Path*" magazine, edited by Mr. Judge, are to be found translations and references to the wisdom of *ancient* India. His work and that of H. P. Blavatsky were contemporaneous and complementary. They gave the direction to proper study, and clearly indicated the purest and best Eastern works extant.

Although Their efforts have been followed by an inroad of Hindoo and other religious teachers, it never was intended by Them that the minds of the West should be turned to *modern* India or the East with its exoteric, sectarian teachers; its peculiar and different religions; its hide-bound castes, rites, ceremonies and superstitions, but to that *Archaic Wisdom*, the fountain from which all the great world religions sprung in their original purity, but which have become corrupted and encrusted with error through centuries of human selfishness and ignorance.

No new knowledge can be imparted to humanity without affording a wider range of activity for those who are evilly disposed; and as selfishness, bigotry, spiritual blindness and superstition still prevail among men, it is not to be wondered at that the false is taken for the true and the true for the false. Had the warnings and advice of the original Teachers of Theosophy been heeded, much of this might have been avoided, for there then would have existed a strong corrective in the form of a United body of Theosophists, whose unbroken front and unassailable motto "There is No Religion Higher Than Truth," would have caught the attention of many thousands now entangled in the hopeless maze of Eastern errors, the karmic inheritance of those who asked, received, and failed to give.

Have perseverence as one who doth forevermore endure. Thy shadows live and vanish; that which in thee *knows,* for it is knowledge, is not of fleeting life; it is the Man that was, that is, and will be, for whom the hour shall never strike.

—The Voice of the Silence—p. 32.

Assimilation with the Supreme Spirit is on both sides of death for those who are free from desire and anger, temperate, of thoughts restrained; and who are acquainted with the true Self.

—Bhagavad-Gita—Chap. 5.

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them!

—The Voice of the Silence—p. 24.

It is impossible for mortals to utterly abandon actions; but he who gives up the results of actions is the true renouncer.

—Bhagavad-Gita—Chap. 18.

STUDIES IN THE UPANISHADS

(By a Student)

MANY American theosophists are asking, "What are the Upanishads?" They are a portion of the ancient Aryan literature which this journal has set itself to help lay before theosophists of America, to the end that whatever in them is good and true may be brought out. As Max Muller says, hitherto the Upanishads have not received at the hands of Sanskrit and oriental scholars, that treatment which in the eyes of philosophers and theologians they seem so fully to deserve. He also calls them "ancient theosophic treatises" and declares that his real love for Sanskrit literature was first kindled by them. (1) They have received no treatment at all in the United States, because they are almost absolutely unknown in the original tongue in this country, and in translations, have been but little studied here. Europe and America differ in this, that while in England and Germany nearly all such study is confined to the book-worm or the theologian, here there is such a general diffusion of pretty fair education in the people, that the study of these books, as translated, may be made popular, a thing which in Europe is perhaps impossible.

Muller returned to the study of the Upanishads after a period of thirty years, during which he had devoted himself to the hymns and Bramanas of the Vedas, and found his interest in them undiminished. As for the period of these treatises, he says that has been fixed *provisionally,* at about 800 B. C.

The word means "secret charm," "philosophical doctrine;" and more strictly, "to sit down near." Hindu theologians say the Upanishads belong to revealed religion in opposition to that which is traditional. In the opinion of our friend Muller, to whom all Western students must ever remain grateful no matter how much they may disagree with his views as to the Vedas being the lispings of baby man, "the earliest of these philosophical treatises will always maintain a place in the literature of the world, among the most astounding productions of the human mind in any age and in any country."(2)

Professor Weber placed the number of Upanishads at 235;(3) in 1865 Muller put them at 149, and others add to that number, so that even today the actual figures are not known. Indeed it is held by several Orientalists, that before they assumed their present form, a large mass of traditional Upanishads must have existed.

The meaning of the word which ought to be borne most in mind is, "secret knowledge, or true knowledge" although there may be a Upanishad or secret knowledge, which is false.

In the Chandogya Upanishad (I, I) after describing the deeper

(1) Sacred Books of the East, Vol. 1, 65.
(2) Sacred Books of the East, Vol. 1, 67.
(3) Hist. of Sans. Lit., p. 155, note.

meaning of OM, it is said that the sacrifice which a man performs with knowledge, with faith, and with the Upanishad, *i. e.* with an understanding of the secret charm, of underlying principles and effects, is more powerful than when with faith, the only knowledge possessed is of the rites themselves, their origin and regularity. The sacrifice referred to is, not alone the one offered on the altar in the temple, but that daily sacrifice which every breath and every thought, brings about in ourselves.

THE MUNDAKA UPANISHAD.

This is in the **Atharva Veda.** Although it has the form of a mantra, it is not to be used in the sacrifices, as its sole object is to teach the highest knowledge, the knowledge of Brahman, which cannot be obtained by either worship or sacrifices. Offerings to the Gods, in no matter what mood or church, restraining of the breath, penances, or cultivation of the psychic senses, will not lead to the true knowledge. Yet some works have to be performed, and many persons require works, sacrifices and penances as stepping stones to a higher life. In the progress of these works and sacrificial performances, errors are gradually discovered by the individual himself. He can then remove them. So the Hindu commentators have explained the title of this Upanishad as the "shaving" one. That is, it cuts off the errors of the mind like a razor. It is said by European scholars that the title has not yet been explained. This may be quite correct for them, but it is very certain the Hindu explanation appears to the Hindu mind to be a very good one. Let us proceed.

FIRST MUNDAKA

This means, first shaving, or beginning of the process for removing error. It may be considered as a division equivalent to "first title," after which follow the lesser divisions, as: **First Khanda.**

"1. Brahma was the first of the Devas, the maker of the universe, the preserver of the world. He told the knowledge of Brahman, the foundation of all knowledge, to his eldest son Atharva."

Here at once should be noted, that although in Hindu theology we find Brahma, Vishnu and Siva, as the creator, preserver and destroyer, forming the Trinity, the Upanishad now before us—for cutting away error—has not such a division. It says Brahma is first, also the maker and the preserver. Even knowledge that is true for certain stages of development becomes error when we rise up into the higher planes and desire to know the true. Similarily we find Buddha in his congregation teaching his disciples by means of the "three vehicles," but when he had raised them to the higher plane, he informed them that these vehicles might be discarded and **sat** or truth be approached through one vehicle.

The knowledge here spoken of is Brahman knowledge which is the supreme vehicle.

"2. Whatever Brahma told Atharvan that knowledge Atharvan told to Angir, he told it to Satyavaha Bharadvaga, and he in succession told it to Angiras.

"3. Saunaka, the great householder, approached Angiras respectfully and asked 'Sir, what is that through which if it is known, everything else becomes known?'

"4. He said to him: 'Two kinds of knowledge must be known, this is what all who know Brahman tell us, the higher and the lower knowledge.

"5. 'The lower knowledge is the Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda Phonetics, Ceremonial, Grammar, Etymology, Metre and Astronomy; but the higher knowledge is that by which the Indestructible (Brahma) apprehended.

"6. 'That which cannot be seen nor seized, which has no origin and is without qualities, no eyes nor ears, no hands nor feet, the eternal, the all pervading, infinitesimal, that which is imperishable, that is what is regarded by the wise as the source of all beings.

"7. 'As the spider sends forth and draws in its thread, as plants grow on the earth, as from every man hairs spring forth on the head and the body, thus does everything arise here from the Indestructible.

"8. 'The Brahman swells by means of meditation; hence is produced matter; from matter mind, breath and intellect, the seven worlds, and from the works performed by men in the worlds, the eternal effects, rewards and punishment of works.

"9. 'From Him who perceives all and who knows all, whose meditation consists of knowledge, from that highest Brahman is born that other Hiranyagarbha—name, form, and matter.'"

This Khanda unfolds broadly the whole philosophy. The fol-

lowing ones go into particulars. It is very easy here to see that the imperishable doctrine could not be communicated directly by the great Brahma to man, but it has to be filtered down through various channels. The communicator of it to mortals, however, would be regarded by his finite auditors as a god. The same method is observable in the *Bagavad-Gita* (ch. 4) where Krishna says to Arjuna that "this never failing doctrine I formerly taught unto Vivaswat and he to Manu, who told it to Ikswaku, succeeding whom came the Rajarshis who studied it." Manu is regarded as of a wholly Divine nature although not the Great Brahm.

Now, when Angiras, as detailed in the Upanishad, had received this higher knowledge, he was approached by a great householder, by name Saunaka. This has reference to an ancient mode of life in India when Saunaka would be called a grihastha, or one who was performing all his duties to his family, his tribe, and his nation while still in the world.

All the while, however, he studied the knowledge of Brahman, so that when the proper time came for him to give up those duties of life, he could either die or retire to solitude. It was not considered then to be a virtue for one to violently sever all ties and assume the garb and life of a mendicant devoted to religious contemplation, but the better way was thought to be that one which resulted in our, so to speak, consuming all the Karma of our family in ourselves. Otherwise it would inevitably result that if he retired with many duties unfulfilled, they waited, figuratively speaking, for him, sure to attach to him in a succeeding incarnation and to work him either injury or obstruction. So it was thought better to work out all such results in the present life as far as possible.

We find here also a foreshadowing of some ideas held by the Greek philosophers. In the third verse, the question is asked: "What is that through which when it is known, the knower thereof knows everything else." Some of the Greeks said that we must first ascend to the general, from which descent to the particular is easy. Such, however, is directly opposite to the modern method, which delights in going from particulars to generals, from effects to causes. The true knowledge proceeds as shown in the Upanishad. By endeavoring to attain to the Universal Soul of all, the knowledge of the particular parts may be gained. This is not easy, but it is easy to try. At the same time do not forsake modern methods altogether, which correspond to the lower knowledge spoken of in Verse 5. Therefore Angiras says: Two kinds of knowledge, the lower and the higher, must be known.

Here and there are persons who seem not to need the lower knowledge, who pay no attention to it, and who apprehend the higher flights impossible for others. This is what is known as the result of past births. In previous incarnations these persons studied upon all the lower planes so that their spiritual perceptions do not now need that help and training which the lower knowledge gives to others. They are approaching that state which is beautifully described by Longfellow in his "Rain in Summer," in these words:

"Thus the seer,
With vision clear,
Sees forms appear and disappear,
In the perpetual round of strange,
Mysterious change
From birth to death, from death to birth;
From earth to heaven, from heaven to earth;
'Till glimpses more sublime,
Of things unseen before,
Unto his wondering eyes reveal
The Universe, as an immeasurable wheel
Turning forevermore
In the rapid and rushing river of Time."

Longfellow, in the lines last quoted, symbolized the Universe by an immeasurable wheel forever turning in the stream of time. Allowing for the western habit of studying effects and not causes, this is a fair simile. Yet it is faulty in that it presupposes two co-existing eternities; the wheel of the Universe, and the stream in which it turns. There can be but one eternity.

Saunaka asks in this Upanishad a natural question, propounded by nearly every thinking man, especially by students of occultism who are continually seeking a royal road to the accomplishment of their objects. He wishes to be told what may be the great solvent of all knowledge. The reply of Angiras points out two great roads, which include all the others. The lower road is the one of hard work for countless births, during which we acquire knowledge slowly in all directions, and, of course, when that is possessed, one rises to the higher road.

This is the true initiation, nature, so to speak, acting as the initiator. In replying to Saunaka, Angiras did not mean to be understood, that a man could in one birth pass over the lower road, but that the progress of a human monad toward perfection proceeded in a certain fixed manner which included all experiences. Of course if we say that we appear on the earth once only, and then disappear from it, to the place called by the spiritualists of America, "the summer land," and by the christian, "heaven," there is no need for one to acquire the lower knowledge, for that might be obtained in the life after death. But we regard it as true that the spirit, in order to acquire complete knowledge, must inhabit a human form, and one term of tenancy in such a form will not be enough for the testing of the countless varieties of life, of temptation, of triumph, failure and success.

The sage Angiras in this Upanishad looks at man from the standpoint of one who can see the great stream of life which flows through the eternal plain, and therefore he could not have meant to apply his words to one incarnation, but to the whole series through which man has to pass until he reaches "immortal, blest nirvana."

In the journey along this road we will encounter great differences in the powers of our fellow travellers. Some go haltingly and others quickly; some with eyes bent on the ground, a few with gaze fixed on the great goal. Those who halt or look down will not reach the end, because they refuse to take the assistance to be found in the constant aspiration to the light. But we are not to blame them: they have not yet been often enough initiated to un-

derstand their error. Nature is kind and will wait for them much longer than their human fellows would if they were permitted to be their judges. This ought to give us a lesson in charity, in universal brotherhood. Very often we meet those who show an utter inability to appreciate some spiritual ideas which we quite understand. It is because they have not, so far, been able to transmute into a part of themselves, that which we have been so fortunate as to become possessed of, and so they seem devoted to things that to us appear to be of small value.

The Bagavad-Gita says that there is no detriment or loss to one's efforts in any direction, be it good or bad; that is, in going through these countless incarnations, all inquiry, every sort of investigation, no matter even if it seems at the close of any one life that the life was wasted, is so much energy and experience stored up. For although, in the course of one existence, physical energy is expended, there is, all the while, a storing up of spiritual energy which is again a power in the next succeeding life.

In consequence of the modern, western system of education, we are apt constantly to forget the existence of the great force and value belonging to our super-sensuous consciousness. That consciousness is the great register where we record the real results of our various earthly experiences; in it we store up the spiritual energy, and once stored there, it becomes immortal, our own eternal possession. The question then will be asked: "How is one to store up such spiritual energy: do we do it unconsciously, and how are we to know that any has been stored up?" It is to be done by trying to know and to act truth; by "living in the eternal," as *Light on the Path* directs. To live thus in the eternal, does not mean that we shall abandon the cares and struggles of life, for so surely as we do we must suffer, but that we should try to make the real self direct its aspirations ever to the eternal truth.

This series of births is absolutely necessary, so that the "lower knowledge" can be acquired; and just so long as we do not acquire that, we must be reborn. Here and there will occur exceptions to this rule, in those great souls who, with "an astonishing violence," leap beyond and over all barriers, and by getting the higher knowledge, become at the same time, possessors of the lower knowledge also.

In the Chaldean Oracles such souls are thus described: "More robust souls perceive truth through themselves, and are of a more inventive nature," and by Proklus in I Alkibiad: "such a soul being saved, according to the oracle, through its own strength." But even this rapid progress must be regarded as comparative, for even these "robust souls," had to go through certain incarnations in which they were accumulating to themselves that very strength and ability to outstrip their fellows which, later on, placed them in the front rank.

In consequence of our ignorance of what we really are, not knowing at the time we begin the struggle in this present life

whether the real man inside has passed through incarnations full of this necessary experience or not, we must not, because of the fancied importance we give ourself, neglect the *lower knowledge*. There are many pitfalls besetting the road. Perchance we feel a certain degree of illumination, or we are able to see or hear in the astral world, and at once the temptation presents itself to claim to ourselves a spiritual greatness not our own. The possession of such astral acuteness is not high spirituality *per se*, for one might be able, as Buddha declares in the Saddharma-Pundarika, to smell the extraordinary odors arising in ten points of space which are not perceived by ordinary people, or to hear the innumerable and strange voices, sounds, bells, discords and harmonies produced by the whole host of unknown and unseen spirits of the earth, air, water and fire, and still be altogether devoid of spirituality. If we let ourselves then, be carried away by this, it is only a form of pride that precedes a severe fall. Being carried away with it, is at once a proof that we are not master, but are mastered by what is merely a novel experience.

But if we wisely and carefully test all experience, being willing to descend low enough to learn and study so that the instrument may be tuned and perfected, we may avoid the pitfalls, or be able to cross them should they be inevitable, whereas if we are deluded by supposed self-illumination, and run after that to the exclusion of all study, we will perhaps, enjoy a period of excitement and of self-satisfaction, but it will end, and the end will be bitter. As Buddha says: "He who ignores the rotation of mundane existences, has no perception of blessed rest."

The very fact that a man is in the world and has a continual fight with his passions and inclinations, proves that he is not yet in any condition to leave it. And of even the very far advanced, it was said by those who were near the time of the Upanishads:

"The disciple who by his discrimination has escaped from the triple world, thinks he has reached pure, blessed nirvana; but it is only by knowing all the laws of the lower world, and the universal laws as well, that the immortal, pure, blest nirvana is reached. There is no real nirvana without all-knowingness; try to reach this."

(The foregoing article was first printed by Mr. Judge in the *Path* for May and July, 1886.)

MEDIUMSHIP

THERE is no more misunderstood or misapplied word than "Medium." Having been appropriated by the Spiritist, it is as a natural result, today supposed to mean just what he makes it mean.

Men take a word, saddle it with a meaning, ride it rough shod

on a full gallop over and into everything until other men shrink in terror from it; or else he stands and curses it for a vile and useless thing. Those who have given the word its present meaning, ascribing all things to the work of disembodied spirits, have made the Medium what he is, and taking to their bosoms the Frankenstein whom they have raised—hug him close, whether he be angel or devil. So long as the Medium gives forth the utterances of *"Spirits"* it matters not at all whether they be words of divine truth, pure lies, or the thoughts of the Medium; without the slightest true effort to discover the source, all is accepted and claimed for Spirits. This and some other modes of proceeding have discouraged many intelligent students from researches touching Mediumship, and caused all men, outside of a limited number, to distrust or fear the name.

Nevertheless Mediumship does exist, no matter how much it may be reviled or we be prejudiced against it. But Mediumship does not consist wholly in reality of so-called communications from dead men, or the alleged materialization of Spirit forms through whose veins the red blood of Nature courses, and whose breaths frequently bears a suspicious odor of onions. While there is not one of the phases of Spiritism which is not founded upon a truth, yet these demonstrations almost generally are the results of unscrupulous persons seeking gain or self. A Medium gaining a little knowledge of some unfamiliar occult law, takes it for granted that all is learned, calls it a spirit, and immediately applies it to his own purposes. Finding he can go only a certain length with it, instead of seeking further knowledge, he strains and improvises upon it, to gain his ends or the gold he covets. We do not say they are not Mediums for they are. All the charlatans and pretenders who cling to the skirts of Spiritism also. They are Mediums for the lower passions and elementals. The error of Spiritists lies in the fact that they ascribe *all* things to Spirits. Clairaudience, Clairvoyance, Psychometry, Hypnotism, etc., are all claimed as the work of a Spirit or Control.

All men are Mediums or Sensitives, and to what extent they little know. We do not claim that all men are Mediums for Spirits of dead men, or that they are all instruments for the most exalted Intelligences, but they are Mediums for Elementals—the embodied, the disembodied, for those who never have and may never be embodied—for all that the Astral holds, and sometimes for that which is beyond the Astral. They are Mediums for their own Inner and Higher selves or those of other men, and frequently failing to recognize them, they call them "Spirits." The pyschometrist is a Medium or Sensitive, but he is such for the manifestation of the souls of things. The Hypnotic also, but he is for the manifestation of his own and the latent powers of other mortals. The Clairvoyant sees that which is recorded on the Astral.

The Clairaudient may hear the voices of Spirits, he may quite as easily hear the thought, but unspoken words of other living men, the voices of forces or that of his own unrecognized Inner or Higher Self.

Upon the Astral Light all things are recorded; the knowledge of ages, the acts of all time, the forms of all who have died and all who live, the thoughts of all who have ever existed or do exist are photographed upon it. It has been and is being daily admitted more freely by wise men, that there are other forces and powers in Nature of which we, largely, have little knowledge. The souls of animate and inanimate things, the lights, colors and auras of non-luminous bodies, the powers of and forces exerted by immovable or quiescent things, and the effects of all these upon the human organizm, are realized only to a slight extent by the enlightened and unprejudiced scientist, and fully known only to the *true* occult student.

Thought passes to and fro from man to man. At a higher level it does the same from higher intelligences to man, and all in a sphere beyond the material. Men, from different causes, rising to different levels above their ordinary outer selves, come into the Astral where all is spread out before them. They see and read only that for which they are fitted, and comprehend only that for which they are prepared. Through conscious or unconscious exaltation they rise into or come in contact with some current of thought or unspoken word which enters their brains by divers roads. Comprehended partly perhaps, but being entirely foreign to their normal personal manner of thinking—knowing they have heard a voice—it is ascribed to a Spirit, although in fact it may be the thought of a living man they hear, feel, see or are repeating. All men who by effort, training, or supersensitive personality, lift themselves consciously or are lifted unconsciously above the material, and secure the wisdom, knowledge and inspiration of other planes, are mediumistic.

Every student who has sought the Occult and attained his object has been a Medium, from Buddha, Pythagoras, Zoroaster, Apollonius, Plato, Jesus, Boehme, down to those of later times or of today.

The Adept as well as the Chela, the Initiate as well as the Neophyte, the Master as well as the Student. The Chela is but the Medium for his own latent possibilities—his Master and Nature's laws. The Neophyte likewise, for all by a striving for a high ideal, seek to place themselves upon a plane where Occult laws may make themselves visible or intelligible through their agency, and the silent voices of the Great Unseen become audible, be they individualized or diffused through all space as forces are. All things speak and convey a meaning, nothing is silent—all things speak from the monad, through all nature, forces, spheres, and space to the Omniscient silence—the ever living Word, the voice of the All Wise, and all men hear or feel some of these in some way and are Mediums for them.

Forces there are which wait but the will or desire of souls to spring into a certain degree of human intelligence, and make themselves heard to or through the one who has brought them into Material life.

Man's body is but a Medium. If it be not for his own Inner

and Higher Self; then it is for those of other men; for we express the thoughts and acts of others quite as often as our own.

There has never been a wise or good word spoken, a note of true music sounded, a line of true poetry penned, a harmonious blending of color painted that was not the result of Mediumship. There never was an occult law explained, a divine mystery revealed through man, Chela, Student, Adept or Master, that was not the result of Mediumship.

The Master is higher than the chela who is his Medium. There is something higher than the Master and he is Its Medium; looked at in its true light Mediumship is one of the wonders of the Creator. He who possesses most of this gift, realizing what it is, and knowing how to wisely use it may feel himself supremely blest. The Mystic and true Theosophist realizing what a Medium really is, may well hesitate before he joins with those who cast aside divine wisdom because it has come through an instrument declared in horror by some to be Mediumistic.

(The foregoing article was first printed by Mr. Judge in the *Path* for November, 1887, over the signature of "Albertus.")

QUESTIONS AND ANSWERS

To Zadok:

Referring to the article entitled "Lodges of Magic" in the March number, the phrase is used: "They all stand or fall together," in reference to the Messages from the Masters, who are generally accredited among Theosophical students as being the real Founders of the Theosophical Society.

No doubt you are aware that since the departure of Madame Blavatsky and of W. Q. Judge, numerous persons have claimed to be in communication with the Masters and to have received messages and instructions, both for themselves and for others. The messages in question and the statements in regard to them emanate from persons in the positions of leaders in the various Theosophical Societies: persons who occupy the same relative positions today that H. P. B. and W. Q. J. held in their time. Some of these "messages" seem to me trite, trivial, and wanting in that dignity and impersonality that one would associate with the idea of Masters. But all are attested and evidenced and undoubtedly accepted as genuine by many sincere students. How are we to tell, or is there no guide? Must we blindly accept all or reject all idea of Masters because some messages seem—latter-day ones particularly—wholly out of line with the earlier messages?

ANSWER: The phrase in regard to Messages from Masters that "They all stand or fall together," means that all messages coming through the *same personage* are true messages, or else that none are. Once that the existence of Masters of Wisdom is granted and full evidence is given that a certain personage is Their direct agent, it is not conceivable that either the Masters or Their agent would err in such matters. The ordinary idea of the fallibility of any human agent does not enter in this question at all as regards Mme. Blavastky. It was She who brought to the world the knowledge of the existence of Masters, who presented to the world Their philosophy; who showed herself to be in the possession of phenomenal powers, and who was consistent throughout in all that concerned her mission. The fact that She was Their agent bespeaks for her a nature, development and intelligence far beyond the ordinary human being, however much concealed within and behind the ordinary routine of physical existence. In fact, it is not difficult to conceive that brain and body as but a mortal instrument directed and used by one or more of the Masters. Wm. Q. Judge, who knew Her best, wrote "In respect to the Teaching, She and the Masters are one and the same;" in another place he wrote, "One may place Her as high as he likes; in any event we must

admit that She stands far beyond our power of comprehension." He understood Her; upheld Her; pointed to Her as Masters' direct agent. She in Her turn directed attention to the Masters behind Her. Neither of them desired nor would permit a personal following.

Consider these things in relation to claims made by self-styled successors. Are these not all students of the knowledge She imparted? Have any of these added anything of value to what She gave? A diligent search reveals nothing but re-arrangements interspersed with wild and useless speculations; and worse than all else a deliberate attempt to belittle the Teacher from whom they learned, and to divert attention to themselves. Would Masters be so unwise, so ungrateful to Their direct agent as to communicate with or uphold those who hold Her in contempt? Common sense says No; the occult laws made known to us deny the possibility.

Then there are the claimed messages themselves. What knowledge do they confer? To what purpose are they applied? Your question says they or some of them are "trite, trivial and wanting in dignity and impersonality;" what more is necessary? Masters do not write such messages. It would be well to apply the same standard to these claimed messages and their source, as was applied to those through H. P. B. Accept them all, or reject them all; there should be no hesitation in coming to a conclusion.

"Editors THEOSOPHY." London, March 2, 1913.

. . . With the exception of reprints in your valuable publication, I find no indices of authorship. Why is this? Nor do I find any mention whatever of the several great living exponents of Theosophy, nor any reference to their work or writing. I have learned that behind all action there is an impelling reason, good or bad. To me there seems to be no good reason for surpressing the names of the writers of the various very interesting, original articles you print, and there seems to me something invidious in an apparently intentional ignoring of the leaders in the Theosophical world of today. . . .

ANSWER: There are no indices of authorship in the various original articles printed in this magazine, because the writers of those articles desire that these shall be judged on their own merits, and not because of any name that may be attached to them, and because the magazine is devoted to the exposition of Theosophy and not to any personality whatever.

As to living exponents of Theosophy: most of these have publications of their own, whose tone and trend is to direct attention rather to these exponents and their views than to Theosophical Teachings pure and simple. This, to our mind, is subversive of the end in view, because *all* living exponents of Theosophy are at best but pupil-teachers, each representing what he or she may understand of that philosophy; whereas we hold that the real duty and true appreciation of Theosophy on the part of any pupil-teacher should lead him to direct enquirers to that body of Knowledge known as Theosophy, not to the interpretations, speculations and opinions of students.

H. P. Blavatsky and William Q. Judge were *Teachers, not students.* They it was who made known the philosophy; from them all students have acquired whatever of knowledge they may possess. Naturally it might be supposed that *all* pupil-teachers, "great living exponents" or otherwise, would carefully and consistently direct all enquirers to the Source of their own illumination, great or small, but—there is no certainty about it, and there *is* the sure way—which this magazine prefers to follow.

Is it, then, "invidious" to hold THEOSOPHY above and beyond all personalities, and aspire to be a simple channel through which the waters of the WISDOM-RELIGION, pure and undefiled, may flow to all? ZADOK.

That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the "Eternal Pilgrim," the Protean differentiation in Space and Time of the One Absolute "Unknowable." —*Secret Doctrine, Vol. II, p. 768.*

Self-Knowledge is of loving deeds the child.
—*Voice of the Silence—p. 31.*

ON THE LOOKOUT

The London newspapers inform us that Mr. Alexander Scriabine's "Prometheus, the Poem of Fire," was performed twice at the same concert in Queen's Hall and that quite a number of people remained for the second performance in order to hiss it. We are further informed from the same source that Mr. Scriabine is a Theosophist, and for this knowledge we may be duly grateful. We might have supposed him to be a lunatic.

Well may Theosophy pray to be delivered from its friends. It can bear the assaults of its enemies with equanimity but it shudders at the approach of its advocates—when they are of the Scriabine variety. It seems that this gentleman's conception of Theosophy—a conception that he parades before the public—is to express "his own particular ideology" in combinations of music and color. He supplies the ideas, the orchestra supplies the music, and a limelight apparatus supplies the color. The proceedings opened with an atmosphere described as nebulous and mystical, rendered in sound by the orchestra, and by the stereopticon with a "bluish lilac haze of light." Then Mr. Scriabine produced another weird combination intended to express the "crepuscular invertebrate state of Karma-less humanity," and this was followed by a further alliance of orchestra and limelight in order "to personify the Microcosm man in contrast with the Macrocosm of the Cosmic idea." No wonder the musicians grinned, as we are told they did. Evidently the musicians are still human, since angels would have wept.

And this cargo of rubbish is put forward as Theosophy! The public is invited—of course for a fee—to witness these simian gibberings, and from them to form their estimate of the philosophy of altruism put forward by H. P. Blavatsky, a philosophy that, in the words of the late W. T. Stead, not himself a Theosophist, had made the spiritual life thinkable to thousands to whom it had not been thinkable. And real Theosophists have no remedy except the remedy of quiet and unceasing work, which may yet replace the blatancy of Scriabine orchestra and the glare of Mr. Scriabine's limelight.

And so with a sense of relief we turn to an article entitled "The Gift of Asia" which appears in the *Forum*, the most thoughtful and the most liberal of American monthly magazines. The article is in the form of a dialogue between an Actor and a Poet, the Poet full of enthusiasm for Theosophy—although not, of course, under that name—the Actor mildly, but increasingly interested. All religions, says the Poet, are identical esoterically, but the esotericism has been overlaid and hidden by the materialism of the day. "I speak," he says, "for those to whom the ancient wisdom of the East became the particular sun of their salvation, and its dawning occurred—so strange seem the ways of the Masters of Wisdom—when their faithful disciple, Helena Petrovna Blavatsky, that stormy petrel in a woman's body, brought the gift of Asia to this land, destined to bring forth in travail the sons and daughters of a great new race."

The Poet puts the case for Theosophy in general, and for reincarnation in particular, with admirable clearness. The Actor asks, "does the individual incarnate again and again, just as I return to the theatre night after night, assuming different parts on different nights?" That, replies the Poet, is exactly what happens. "To have recourse again to our analogy, you yourself once told me that every good actor *psychologizes* the part he happens to be playing; that is, he so identifies his consciousness with a character as to experience the thoughts and emotions proper to it, and the vicissitudes of the role become his own. That he may truly realize and render a fiction, he permits it for the time being to hold sway over his soul. Only at the fall of the final curtain does the memory of all that he has shut out flow back into his mind. Even so the soul is overcome by the illusions of the world."

And so we have an exposition of the whole Theosophic philosophy, drawn mainly from the Upanishads. The Poet continues: "This, then, in brief, is the eastern teaching: the infinite exists potentially in each being. The Great Self

without Selfishness is the only Reality. The Elemental Self is a falsity, a lie, a mirage. By the total decomposition of this false self, by a tearing away of veil after veil, the Infinite Vision comes. This reversal of the poles of consciousness whereby release is obtained is that far off, divine event toward which the whole creation moves, the crowning achievement of a long series of effortful lives."

There is very little in all of this that calls for comment, except the comment of congratulation, and here the approval may be of instinted warmth. One among a hundred, the author gives credit to H. P. Blavatsky for the introduction of Theosophy to the world in the west. One among a hundred he refrains from the delicate insinuation that he himself evolved Theosophy from his own inner consciousness, or that he holds patent rights over its teachings. Perhaps he might have done better to lay a lesser emphasis upon the note of authority, even though the authority be that of the Upanishads, and a stronger note upon the inherent reasonableness of the Theosophic philosophy and its power to explain the everyday problems of human life, and generally to make of life a thing of purpose and full of all the greatnesses of unending time. Theosophy does not, of course, rest upon the Upanishads, and it was not imported from them. It rests upon the knowledge of the Soul, a knowledge that the Soul is ready to impart to all who have the courage to take the kingdom of heaven by violence. Nor is it essentially the gift of Asia, except in so far as all religious knowledge had travelled westward with the sun. But the dialogue is a notable one, a distinction to the author and to the *Forum* that had the courage to print it, and to give honor where honor is due, although unasked.

Dr. Garrett P. Serviss, astronomer and orator, contributes a weighty article to the Hearst newspapers on the subject of dreams, and incidentally lays himself directly athwart the current scientific theories. And it may be said that the average materialistic scientist has a charmingly simple way to explain the problems for which his science is inadequate. It consists in denying all the facts that happen to be inconsistent with his theories. Every favorable phenomenon is accepted, and every unfavorable phenomenon is rejected as unproven or superstitious. It is surprising how much may be demonstrated by an expedient so simple. Thus Dr. Freude tells us that dreams are the imaginary fulfillment of desires and wishes that lurk deep in the soul. Now there are a great many dreams that seem consonant with this theory, and all such dreams are duly accepted as authentic. But there are a great many dreams for which this theory is wholly insufficient, but these, because they are not consonant with the theory, are rejected. The ordinary scientific test for a fact is its agreement with some theory. If it agrees, well and good; but if it does not agree, then it is not a fact.

But Dr. Serviss is not of this kind. He recognises that dreams may sometimes represent states of consciousness that are super-normal. Dreams, he tells us, may be prophetic, and he quotes many examples of which the following may suffice. Take the case, he says, of Dr. Harvey, the celebrated discoverer of the circulation of the blood. When he was a young man he set out for London to go to Padua in Italy, the seat of the famous university where he wished to study. When he got to Dover the Governor refused to let him enter his packet to cross the Channel, but declined to give any reason. The next day news arrived at Dover that the packet had been lost with every soul on board. Then the Governor explained his strange conduct. He said that he had had a dream, of overwhelming force, in which he was forbidden to allow a young man, whose face appeared to him, to enter the boat. When Harvey presented himself the Governor recognized the face seen in his dream.

Dr. Serviss does not advance any theory of his own, and it would be interesting to know if he has any. A single authenticated case—and Dr. Serviss says there are hundreds of them—of a dream consciousness that transcends the normal should be enough to set him on the trail of discovery. If we have supersensuous powers during sleep, then we must have them potentially while awake. Heaven forbid that we should disturb the equanimity of materialistic science, or lay rude hands upon the ark of the materialistic

covenant. Still less would we be guilty of the barbarity of obtruding facts into scientific domains where facts are unwelcome, domains which are already mapped and plotted into patterns inconsistent with those facts. But if the aforementioned story of Dr. Harvey and the other dream stories told by Dr. Serviss—and Dr. Serviss is no inconsiderable scientist—are true, then there seems to be room here for enquiry by that department of orthodox research humorously known as psychology, and apparently so named because it concerns itself exclusively with the body.

Camille Flammarion, the celebrated French astronomer and psychic researcher, comments on the statement that the Scott expedition found evidences that the South Pole had twice been a temperate zone. He says: "The evidence evidently relates to the discovery of fossils of fauna and flora such as have already been found in the Arctic regions. These are taken by one school of theorists as proving that the Poles once occupied the position of the Equator and enjoyed a warm climate, while the two opposite points, now on the equator, were frozen Poles. The theory is that the obliquity of the earth, which, as everyone knows, travels around the sun at an angle of 23 degrees, is liable to great variation. Thus from time to time, during the millions of years the earth has existed, the Poles have changed from place to place on the earth's surface. But this is only a theory, and one which the exact science of astronomy does not so far support." Now we need not enter upon the question whether astronomy is, or is not, an exact science, although it would seem that the astronomer may enjoy his little guesses as much as anyone, and may even put them forward as incontrovertible fact, as witness the theory that the moon originated from the earth. But if M. Flammarion will read the writings of H. P. Blavatsky—and he has certainly already done this—he will find the precise occult records of the shifting of the Poles and the consequent cataclysms that changed the face of the world.

Dr. Martin Kellogg Schermerhorn of the department of philosophy of Harvard is evidently on the high road to discovery. Speaking before the Metaphysical Club of Boston he said, "Life is not confined to the animal and plant worlds. The whole universe is alive. All that lives is conscious. Plants are conscious. Ruskin and Goethe agree that they are capable of exercising strategy and forethought. Hence it is obvious that the evolution from so-called matter to human life is possible."

We may well wonder at the extraordinary publicity that is given to every arrogant outpouring of a blatant materialism such as that of Dr. Schaefer of London, while such real philosophy as that of Dr. Schermerhorn is tucked away in a ten line paragraph. And yet the explanation is simple: Large sections of humanity still grasp at every theory that points to an ethical irresponsibility, just as orthodox Christianity grasps at the vicarious atonement. The universality of life implies a law of evolution and of cause and effect that include the moral as well as the physical worlds. And an age that worships self does not look favorably upon a law that suggests individual accountability if not actually retribution.

ERRORS AND OMISSIONS

At the bottom of page 177, in the March number of "THEOSOPHY," two aphorisms from Book 2 of Patanjali were curtailed by the omission of the concluding line of each. The aphorisms should read as follows:

5. Ignorance is the notion that the non-eternal, the impure, the evil, and that which is not soul are, severally, eternal, pure, good and soul.

6. Egotism is the identifying of the power that sees with the power of seeing.

In the same number, on page 174, in the title of the reprint of the Letter of 1891, Madame Blavatsky's name is given as H. P. "V." Blavatsky instead of H. P. Blavatsky.